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THE ELMIRA PRINCIPLE.

We print in full the address made to the Toronto Prison Congress by Mr. Z. R. Brockway, superintendent of the State Reformatory at Elmira, New York, on the practical working of the "indeterminate" sentence:

It has been said that there are two classes of speakers who ought to be squelched: first, those who have nothing to say; and second, those who have something to say and don't know how to say it. I have nothing to say and I do not know how to say it. (Laughter.) Long ago I decided that I never would make an apology, and I do not make one now. So far as I am personally concerned I do not care any thing about it. But if your expectations are, that I will present any thing like a coherent analysis or discussion of the indeterminate sentence, you will be disappointed, because I have not been able to give it much attention. I will content myself with running over a few points and memoranda, that may serve to stimulate discussion after the more formal and better prepared address of Mr. Smith, who is to follow me.

The first suggestion I have been able to discover of that reform in criminal legislation, which has come in these latter days to be denominated the "indeterminate sentence," is an article in a London review, about 1830, or 1831, which contained some well-founded strictures upon the plan then prevalent, (and unfortunately now prevalent), of the frequent arrest and temporary detention of misdemeanants and others in prison, which was said to be totally inadequate as a protection to society against crime. This article appears to have attracted the attention of Archbishop Whately of Dublin, and in a letter to Earl Grey, in the year 1832, he uses these significant words: "It seems to me entirely reasonable that those who so conduct themselves that it becomes necessary to confine them in houses of correction, should not be turned loose upon society again, until they give some indication that they are prepared to live without a repetition of their offences." He then goes on to suggest that they be required to earn a stipulated amount of money, instead of being sentenced for short determinate periods.

Very little attention seems to have been given to Whately's suggestion, until Maconochie, at Norfolk Island, in that wonderful work which he accomplished under so many difficulties, discovered the necessity of some other motive than the rewards which he was able to give; and a very short time before he retired—and he died, I believe, very soon after he retired—he urged that a law be passed sentencing convicts, not to a definite period of time, but to earn a certain number of marks in demeanor and labor, to be awarded by the moral instructor or chaplain. That was his plan.

Now the English and Irish system I understand to be based upon the principle that Maconochie advocated, and the chief merit of it is that a very large class of prisoners are sentenced absolutely for five years, but have an opportunity to earn, in some greater degree than under our good-time laws, an abatement or reduction of their sentence. It is, as I understand it, in the efficiency with which this system of conditional release from prison is applied, that the country is benefited.

In this country, attention was first turned to it immediately after the National Prison Congress of 1870 at Cincinnati, where, in connection with other discussions, the subject of the indeterminate sentence was quite fully presented. The papers noticed it, and legislatures called for addresses on the matter, at least in Michigan and Illinois; but it was voted a scheme of the cranks, and dropped, until the "three-year law," the first enactment at all embodying the principle of the indeterminate sentence that I know of in America, was passed in Michigan—a law that fell into disuse a number of years ago. I do not know but that it has since been declared unconstitutional, owing to some technical defect, and not at all because of the unconstitutionality of the principle of the indeterminate sentence. At any rate it is inoperative there now. I think it is in force in one county at present, the county in which Detroit is situated, but it is inoperative in all the other counties.

In 1876, when I went to Elmira, full of the idea of the indeterminate sentence for the reformatory, there was no act governing the prison except that authorizing its construction and providing for its control by a board of commissioners. I prepared a bill embodying the full idea of the indeterminate sentence, and assembled our board (with somewhat of misgiving) to consider it. We had a very strong lawyer, ex-judge Sinclair Tousey, (a level-headed man, president of the American News Company), another lawyer named King, and young, Pilsbury, who was superintendent of prisons in our State,—the son of his father. On reading the bill, after a moment or two of silence, Mr. Tousey said: "Go it." Mr. King said: "I never heard of the idea before, but it strikes me favorably; I approve of it." Every member of the board approved of it. We went to the legislature with it, but found it necessary afterwards to put in a maximum term, in order to get the bill through without factious opposition. Ohio now has a similar law, with some slight modifications.

A DELEGATE—Pennsylvania has it.

ANOTHER DELEGATE—Minnesota has it also.

MR. BROCKWAY—Now, to make the thing clear, I think I cannot do better than to give you the analysis of the subject made by Professor Von Hamel, Professor of Law in the University of Amsterdam, in a paper lately contributed by him to the Monthly Bulletin of the Society General of Prisons in France. He divides criminals into three classes,—the habitual incorrigible, the habitual corrigible, and the accidental. The indeterminate sentence, he says, should apply to the first class, but they should receive what we would call an absolute life-sentence; for the second class he recommends a minimum and a maximum sentence fixed by law, with discretion to send such prisoners out on a conditional release or ticket-of-leave; and for the accidental criminals he recommends the fully indeterminate sentence, without any maximum or minimum, but with unrestricted authority to conditionally release or re-arrest them, or to terminate absolutely the possible period of sentence.

A DELEGATE—How does he discriminate between the habitual incorrigibles and the habitual corrigibles?

MR. BROCKWAY—That class should be determined by statute; a certain number of convictions must constitute an habitual incorrigible. One of the points he makes (which is well taken perhaps) is that the determination of the original sentence in either of these three divisions, and of the conditional release of any prisoner, should alike be in charge of the judiciary. Some Frenchmen recommend that power to grant a conditional release be vested in the court by which the prisoner was sentenced; but he recommends, on the contrary, that a special judge be appointed in charge of that duty and that alone.

So much for a little sketch of the rise and progress of the idea, and an analysis of it to date. Now, then, the true idea of the indeterminate sentence includes all classes of prisoners in custody, and without any maximum or minimum term. The indeterminate sentence thus applied includes conditional release, and the marking system;—they are inseparable; you cannot consider either alone; but together they form a system well adapted to reformative ends. I will read, without elaborating any more than I can help, some points in favor of the indeterminate sentence. They are seventeen years old; they are a "chestnut"; but they are just as good as they were then, and experience has verified their value.

(1) The first is that the indeterminate sentence substitutes in the mind of the prisoner—and, which is more important, in the mind of the people after a time—the idea of correction for that of punishment. There are many people here, I have no doubt, who will object to abolishing the idea of punishment. I am not going to abolish penal treatment; I do not propose to abate, or at all mollify, the stringency of prison regulations: on the contrary, prison discipline would be rather intensified. Under the indeterminate law, a man would not necessarily secure his release earlier than he would under the present system; he might be detained longer if it was necessary to put him through the thorough reformative course of treatment. The difference between the recognition by the prisoner of any sentence upon him, or of any penalty inflicted upon any citizen by law, or of any punishment inflicted upon prisoner or child by any parent or governor, or his recognition of it as punishment, just punishment, the proper pay for the thing he has done, and his appreciation of it as the necessary pain or infliction to remedy that in him out of which has sprung the wrong conduct, or to prepare him so that he may live with reasonable safety among citizens, is very great. It is fundamental. I have no hope—yes, I have hope—that the man who has suffered the consequences of his wrong act, and views them as just punishment for it, may for a time be restrained; but he is never a safe citizen.

A DELEGATE—No.

MR. BROCKWAY—He is never a very trustworthy member of the household. The memory of punishment soon fades, and the penalty is not always sure to follow a repetition of the act. But when one recognizes that his conduct is but the expression of a soul-defect that makes him unsafe in the esteem of his fellow-citizens, unsafe in the judgment of

his parent—to go out and do as others do, and when he receives discipline in that spirit, when he finds himself recovered and begins to get a rational confidence that he can go out, he is vastly more likely to get on than if he had been restrained through fear, which is always degrading. You see I am elaborating, which I did not intend to do.

(2) The second point that I have noted is that the indeterminate sentence contributes to the idea of certainty, as opposed to severity, as a means of protection from crime through the operation of what we imagine to be—there is not very much of it—the deterrent principle. I do not believe very much in it ; but I cannot discuss it ; I will simply state my position. I think it will be admitted by everybody that certainty and celerity of trial and conviction and cure, in the treatment of the individual criminal, are the best possible preventives of crime, in his case not only, but for all who know about it, and exert the best influence both upon the criminally inclined classes, and upon society at large. This principle gives us a very great advantage in the treatment of misdemeanants. I saw the other day in the report of the Secretary of the State of New York, for the year 1886, something which astonished me ; that there were only, I think, 3,360 felons convicted during the year, but 286,700 misdemeanants.

A DELEGATE—That many cases—not persons.

MR. BROCKWAY—Some are convicted over and over again ; but the disparity in number is so large, that the importance is just as great. Mr. Brush, and those of us who have charge of felons, feel a sort of commisseration for Mr. Felton and the gentlemen who are treating this crowd of misdemeanants. Common misdemeanants do not amount to very much, you know, as subjects for reformative treatment. But these felons that violate the laws and become subject to State prison punishment, are worth handling ; they amount to a good deal. We don't stoop to misdemeanants at all ; yet the fact is that the most important question for this Association to take up, and for everybody to take up who is at all interested in the repression of crime, is the question of the treatment of these misdemeanants ; no doubt about that. Now then, if they were committed indeterminately — why, you say, the man might be kept for life for getting drunk. Of course he might ; and he might not. If they were committed indeterminately, and a thorough, scientific (not sympathetic or revengeful) diagnosis made,—such as the Jewish guardians of London make of every pauper case that comes before them :— what is necessary to restore this pauper to a self-supporting condition (and they do it in some instances)—what is necessary to restore this misdemeanant, so that we may feel a reasonable certainty that he will not repeat his offence within the next six months and be sent up again—and then if he were treated scientifically, rationally, for the purpose of keeping him out of the criminal classes, we should have less of high crime, outrageous crimes, than we have now ; because out of our misdemeanants come almost all our felons.

(3) Another advantage of the indeterminate sentence is that it centralizes the duty and responsibility of determining the date of the prisoner's release. Oh, how wonderfully that is distributed over the State! how vast are the considerations that determine whether a man shall go to prison for the minimum or the maximum term named in the law ! I have often told it before, yet it comes back to me now, as a fitting illustration of the utter nonsense of leaving such questions to the court, at the time of trial. I was in court, one day, when Judge Pachen sentenced five men, felons, to the State Prison, for one, two, three, four, and five years. I could not see any good reason for varying their terms ; they might as well all have been sent for one year, or two years, as five years ; and when that court adjourned, I went to the judge and said : "Will you tell me what considerations influenced you to send these men for different terms to the State prison?" He assumed a blank look ; "Oh," he said, "ask me something easier : I don't know." That is about the amount of it. Well, now, under an indeterminate sentence law, the court—you may have a court, if you please ; there is not any thing in the States, and I do not believe there is in the Dominion, that prevents the legislature from creating a special court, charged with special duties ; call it court, or commission, or what you please ; if anybody is sensitive about giving the power of conditional deliberation to a board of prison commissioners, why just have a court ; it would be a good idea to constitute the prison commissioners a court, and then it would be satisfactory. Under the indeterminate sentence, I say, this responsibility for the prisoner's release at the proper moment devolves upon the court, and you are sure that there is some uniformity about it, that actual, important considerations determine the date of his release. And, besides, you get the advantage of expert aid. Nobody knows so well as that officer in a prison, whoever he is, who thoroughly knows his prisoners, when it is safe to release them. The other day I sent around a notice to all the officers in our prison that have charge of prisoners, asking them to send me a list of incorrigible men, men of whom they have no hope. Now these officers are uneducated men ; they are men whose attention has not been turned to the subject at all ; they have been busy with perfunctory duties in the little office which they hold. But I got, the next day, a list of perhaps 75 or 100 out of our 800 men ; and it was very interesting and very remarkable, that they should have perceived and judged so accurately, only knowing the prisoners as they see them under their charge. If *they* can do that, then the warden, who has access to the prisoner in all the various departments of the institution, and knows the result of all the tests applied under this system, could be of the greatest service, as an expert, in determining the proper date of a man's release.

(4) Another interesting and useful effect of the indeterminate sentence is that it changes the usual and inevitable attitude of the keeper to the convict under the old system. Let me see if I can make myself plain. This is not chimerical, it comes out of practical observation. I say that there is inevitably between the warden or head of a prison, who has the legal custody of the prisoners under the determinate sentence, and the prisoners themselves, an inevitable antagonism. Perhaps neither of them may be conscious of it at all. He says : "I am the keeper ; I want and intend to detain you for the period of your sentence." Properly so. "I want to go, by any means," says the prisoner ; "if I cannot go one way, I want to go another." Now you may treat him with the utmost kindness, and give him such proper indulgences as may be allowed ; you may preach him the soundest of sermons, and all that ; but you never get over this antagonism between his view of the situation and your own. It is always an obstacle to moulding his character and making him what he ought to be.

(5) Another point is, that it centres upon the warden — this follows naturally from the statement I have just made ; — it centres upon the warden (who is the doctor, for this particular work), the cure of the criminal instinct in this man, and his proper restoration to society ; it centres upon him the finesse, the wrong methods, the criminal habits, of the prisoner. For the very moment you have him in prison on the indeterminate sentence, and the warden is understood by him to be influential — as he is very influential — in determining the date of his discharge, a new activity arises in his mind. He desires to convince the warden that he is fit to go out, there is a natural activity on his part to convince the warden that he is ready to go out, and he resorts to crookedness to accomplish his end. Here begins our reformatory work. That is delightful. He lies awake nights, and plans spider-web approaches. You are busy ; he chooses his words ; he suggests the motives that are to influence your mind, in wonderful ways. It is marvellously interesting to observe it. But if the head of the prison is an expert, if he knows what he is trying to accomplish, and is quick to see it, the prisoner comes up on one line and falls back, and then on another, until he has wasted a good deal of time, when he awakens to a realization of the fact, then almost invariably you get his co-operation. If the prisoner, with this intense desire, working by false methods, meets a wise man, you may be sure that the next development in his case will be an honest effort to get out in the way which you mark out for him. Of course, that is the beginning of his convalescence or cure.

(6) Another minor point for consideration, not at all for discussion, unless somebody wants to talk about it, is that it facilitates the release of the prisoner at the best point of time, and under the best circumstances. The determinate sentence fixes that absolutely ; but under the indeterminate sentence your man has fulfilled the requirements of a disciplinary règime, and now goes forth with the best impulse. Not that I rely very much upon impulse, untrained impulse, untested impulse ; it is not worth much ; but when a man has worked steadily for months, and honestly earned his promotion, you may discover in him just the moment of hopefulness and encouragement, which is the moment at which he should be sent out on some particular employment.

(7) The next point I want to call your attention to, is that the indeterminate sentence surrounds the prisoner with the strength of legal liability after his release. That is very essential. For the class of prisoners denominated "habitual incorrigibles," mentioned by Prof. Von Hamel, it would not be any great service to them or to the country to allow them to go out ; but for the second class the "habitual corrigibles, " it is a great benefit ; and for the third class the "accidentals," it is almost indispensable. It is wonderful what it does for a man, as I will explain in a moment.

(8) Finally, on those general points, I wish to say that the indeterminate sentence is absolutely necessary to any efficient reformatory system ; for it supplies the strongest and almost the only true motive that influences a man to properly deport himself, properly cultivate himself, properly prepare himself for free life. Now, if I am not occupying too much time, I would like to explain this, at the risk of being charged with describing my own particular work, which those of you who know me, know that I am above doing. I have no disposition to foist my particular work on your attention ; but I think that I can make plain to you the power of the motive which I am illustrating, more easily by describing a good prison than in any other way. I will try to do it briefly.

Our prisoners usually come up from New York in groups of ten, having been washed and clothed ; and after waiting awhile, until the friskiness and nonsense engendered by the railroad ride in the smoking-car is all off, they find themselves, solitary and alone, in a clean room. All is hushed and still. They are brought up to me, one by one, in my private office. There a series of interrogatories takes place, going back into their ancestral history, as you know — all of you who have read our reports,— and into their early life. Not very much about the circumstances of the crime ; indeed I do not want to know any thing about it, unless there is something unusual about it. Any curiosity in relation to the criminal conduct has an evil effect, and to allow the prisoner to make his statement how he came to get into trouble, is only to allow him to retail the false plea made on his trial probably, by the shyster who defended him. We do not want to hear that. But, in this process, if your voice is tender, according to your manner, interested, and you go back, you recall some early memories, often for the mere purpose of testing a man's moral perceptibility and sensitiveness. The young man sits there, answering your questions well. I say : "How long have you been in the

Tombs, my boy? "Four weeks." "Who came to see you there?" "Mother." "Mother? How did you feel, when you saw your old mother dragged, out of her respectable home, through all the reeking rottenness of the Tombs, to see her oldest son a felon?" Well, nine times in ten, if a man has any emotion, I get it right there. Then the subject is immediately dropped, and his attention turned to something else. Having gone through the preliminary examination, I gather the men in a group. Now I come to the power of the motive. I have their warrants of commitment, and their maximum period of course varies: five, ten, twenty years, whatever it may be. I have made the personal acquaintance of each of them, and know the soft, tender place in each. We sit down, and I say: "Well, how long are you going to stay?" Sometimes they will snicker and laugh. "How long are you going to stay?" "I don't know." "Well," I say, "you, John, can stay five years; that is all; you cannot stay any longer than that. You can stay ten years. You over there can stay twenty years." They don't mind it; they do not realize it; one year is as a thousand to them; they don't know the difference. So I have to say: "Well, let me see; you say your mother is sixty; in twenty years she will be eighty, if she is here — but she will not be here. Your little sister is fifteen; in ten years she will be twenty-five, and married. Five years; five Christmas days, five fourth of Julys." You almost always get them sobered up and feeling very sad about it, as they begin to realize their position. Now then, in contrast, say: "But any man can get out in a year; any man." You can see on their faces, "How? What have I got to do to get out in a year?" "Why, be fit to go! That is all. The moment you are fit to go out, we will send you; but you are not fit to go now." I show them how they are ostracised; how they are vermin in society. I say to them: "Your parents in the city are enjoying the teeming throng to-day in the streets of New York, from which you have come. But the authorities have seized you with the police tongs, and they have put you into this Reformatory; you are not fit to go out, in the judgment of the community and the courts from which you came. Then you have something to do about it, if you are going to get out." "What will I do?" Reform? Not much! I don't care whether they have the idea of reform or not. Now we take up our system, which I will not delay you to describe, and I say: "Do this little minute thing, and be very careful you don't neglect it. If you do, you get a chocolate (offence), a yellow (derelict), a pink (neglect) report: and when you get one chocolate report, you have lost a month; three yellow reports, you have lost a month; six pink reports, you have lost a month." It is wonderful how they appreciate it. Judge Cowing sent me a man by mistake a while ago. He went all through my preliminary examination with a scowl. You ought to have seen him, in this group, begin to relax the lines on his face, take in the situation, lean forward; and he made a perfect record every day. I told the judge that he did not make a mistake. The effect is wonderful in mollifying a man of that class. Now the process, of course, as it goes on, involves a perfect record every month in demeanor and in labor and in school; not the school of the moral instructor, but the secular school, as it would be called outside. And here comes in an opportunity for some very delightful work, which I will not detain you to describe. I must mention, however, what is a revelation to me in administering this system. A man comes to us with apparently little or no coherent will-power, makes a little feeble effort, and falls and flounders on, month by month; he is in the convict grade; he has lost his marks; makes a little effort, and falls back again. Some day, I say: "Take that man out of the third grade." I have seemed to discover in him an honest effort to get along. I take him out of the horrible pit and miry clay, and, as a matter of encouragement, put him in the second grade.

DELEGATE — You do that, without his earning his marks?

MR. BROCKWAY — Yes, as an act of grace, when the subject is in a fitting condition for a gracious act, but not as a matter of favor — never. I will mention a case; that of a man who for seventeen months was in the convict grade; never a perfect month. (I was looking at his book, accidentally, two or three days ago.) I restored him arbitrarily, in this way, several times, and now he has five straight months of as handsome unscratched *nines*—for that is the perfect number, as ever you saw. The page looks so different; you would scarcely recognize it; and yet the man is under the same circumstances. I speak of it as a case of *rationalistic regeneration*. So he goes through, under the influence of this motive — which it is wonderfully interesting to observe, perfectly fascinating; you could not avoid being interested in it — until, having fought the good fight, he gets his "store clothes," and comes down to the office for a parole. It is not then, with him, five dollars, or ten dollars, or fifteen dollars, and "Good-bye, John! be a good fellow! don't get into trouble any more!" He is not left to "go and hunt for himself"; to "do the best he can"; even if he has an intention (as most convicts have, at the end of their term), to do right, it is not very strong. But a situation has been arranged for; he himself has corresponded with an employer, with our approval, about work and a situation. The employer knows his whole history, from beginning to end, and takes him; or he goes home for a day (not more than a day), to his family, and goes to work the next day; but we prefer that he should go directly to his employer. You should see the glad expectant face of the prisoner, when he comes in to listen to the terms of his parole, only one feature of which I need to mention. I say: "Keep your parole like a man for six months; correspond with us on the first of the month, with the certificate of the employer, that all your statements are true; then I will examine into it, at the expiration of six months; and, if you are all right, I will ask the managers to issue you an absolute release; then you will be scot-free. But if you break your parole, we shall bring you in, if we can find you; if not, we will pass a resolution that your parole is broken, and henceforth you will be a fugitive from justice." They all come down stairs, with the intention of keeping their parole. They go, and write me back: "Got home this morning; they did not expect me; mother fell on my neck, and there was a joyous time; I will never go wrong again." That is a good impulse, whether it is ephemeral or not; but it is all the more important, because it is an indication of the cultivation of the impulses that the man has.

A DELEGATE — Do you provide situations for them?

MR. BROCKWAY — Yes; it is not difficult at all.

MR. WINES — They very generally provide them for themselves.

MR. BROCKWAY — Yes; their friends very largely provide them. When a person is paroled, the resolution of the board is "that the superintendent be authorized to parole" him; the prisoner writes to his family or friends, and, if they do not get him a situation, the superintendent does; it is very likely at his home.

That is all I have to say, except to make a statement as to results; and I will make it, because there have been some criticisms on the accuracy of our statements. We are getting now, by correspondence with all of the 2,000 men whom we have sent out, facts about them; and I have at home letters from Mr. Samuel Booth, ex-Mayor of Brooklyn, who, for the love of God, and no other compensation, goes all the time among all our men, receives them at his house when they come there, sees their reports, comes to see us once a year, and then for weeks climbs stairs, and goes into their homes, and says: "I saw Johnny; he is doing the work" — I only speak of that, to show the character of the man. He writes me that he has received 40, and has kept their record during the period of parole and subsequently, and that 4 out of the 40 have gone wrong, giving me their names. "The rest, I know all of them to be doing well." I have a letter from Mr. Kimball, endorsed by Mr. Round, in which he gives me an account of 874, giving the number each year. "We received 76 in 1880, nine are not reformed; in 1881 we received 99, ten were not good; in 1882 we received 85, and nine of them not good; in 1883 109, thirteen gone wrong; in 1884 121, nineteen gone wrong; (that is the year when we sent men out when we were too crowded, men we should not have sent out); in 1885, ten gone wrong; 1886, ten gone wrong; in 1887 we received 86, but three of them have gone wrong.

A DELEGATE — What do you mean by going wrong?

MR. BROCKWAY — They have lost sight of them, or they have got into trouble.

A DELEGATE — You mean by "trouble" criminal arrest?

MR. BROCKWAY — Yes, they have gone out from under the control of the New York Prison Association.

A DELEGATE — Do you mean any more than that they have violated their parole?

MR. BROCKWAY — He does not analyze the cases; some of them are with Mr. Brush; some at the Island. Some have committed crime, and some have not. I would like to say (for fear that the discussion may take a range that it will not, if I make the statement) that there is a mistaken notion about the significance of the term reformation in the view of a State government. It is not to make an angel. Our criminals are defined to be men non-adjusted, or mal-adjusted — out of relation. Either they never were in a proper relation, or they have been in a proper relation, and gotten out again of the established order of the community in which they resided. The work of reformation is to adjust or to re-adjust, as the case may be; and when that is done effectually, reformation, in the State sense, may be accomplished. That is the sense in which we always use the term.

While I have wasted my life, probably, "ever learning, but never coming to the knowledge of the truth," I seem to see it now. It is a system based upon the indeterminate sentence, administered, without partisanship, by trained experts; administered for reformation, in the sense of that term as I have defined; administered by a government too far advanced in Christian civilization to harbor vindictiveness; administered scientifically for remedial ends. At the very foundation is systematic physical culture supplemented by systematic labor, upon a system the nearest possible approach to the natural usual relation of labor to the citizen outside of prison—the prisoner to have what he earns and to pay for what he gets; supplemented again with a complete system of scholastic education to the utmost of the prisoner's capacity, thus fitting him for the highest place in society; and now crowned (not supplemented) with spiritual means and influences—the religious—until, when he shall have been prepared in mind and heart, he shall receive Him. Thus we have, and only thus can we have, in my judgment, a unique, useful, and, I believe, a prison system efficient to repress crimes.

Whose eye with melting pity flows,
His life is like a summer rose;
But he whose ready hands are kind,
A Father's heart in God shall find.
For better 't is to love than weep,
And better far to work than sleep;
For human kindness is divine,
And what thou givest shall be thine.

—FREDERIC R. MARVIN.

ENGLISH TRANSPORTATION.

To the American Bar Association, to the Knights of Labor, and to Mr. Charles Nordhoff, we recommend the reading of a book published in Paris in 1872—"Etude sur la Question des Peines," by E. H. Michaux, Assistant Director of the Colonies, in which a succinct but exhaustive history is given of the English experiment of transportation of criminals to Australia. That M. Michaux is an advocate of transportation in a modified form, as the forerunner of civilization in unoccupied regions of the globe, only adds value to his history of the failure of English transportation, as an argument against his own conclusions.

In the year 1718, Parliament passed an act for the deportation to North America of convicts sentenced to three years or more of imprisonment. The mode of execution of the law was left to the administration, and in fact the expulsion of the exiles was conducted without system. The convicts, many of whom were not criminals but merely political offenders, were delivered to privateers and slave-traders,* who, on landing at Jamaica, Barbadoes, or Maryland, sold them to planters, not for life, but for a term of years, that is to say, unless they were rich enough to purchase their freedom. Four or five hundred were shipped annually to Maryland, and were an unwelcome addition to the population of the infant colony. This practice continued until the American Revolution, when it ceased perforce, and the stream of exiles, dammed up at its mouth, ceased to flow. The result was the rapid accumulation of prisoners on the hands of the English government, which found itself greatly embarrassed by the necessity of caring for them. For twelve years, no outlet for them was found. Our war for independence was the unexpected occasion of the birth of the system of modern prison reform, by the discussion of the prison question which it compelled in England.

Meanwhile the voyages of Captain Cook attracted the attention of the government to the newly discovered continent of Australia. Europe was distracted by the events which preceded the French Revolution, and had its eyes turned elsewhere. England profited by this circumstance, and took possession of a new world. By an order in council, dated the 6th of December, 1786, Commodore A. Phillip was appointed Governor of New South Wales. Eleven vessels, two of them ships of war, were loaded with 800 convicts, men, women, and children, a limited number of troops, provisions and other necessaries, and finally set sail for Australia on the 13th of May, 1787. The voyage lasted eight long months; the emigrants debarked on the 18th of January, 1788, at Botany Bay—a place ridiculously misnamed, since it proved to be a desert. Leaving there a few of the sick, he pushed toward the north, and landed, a week later, at Port Jackson, where the foundations were laid of the now flourishing city of Sydney.

Eleven of the colonists, with their wives, under guard of two soldiers, settled on Norfolk Island, which was a veritable Eden, though it afterward became famous as a hell on earth.

By the close of the year the provisions for the colony began to fail; no fresh supplies came from the mother country; scurvy broke out; and the settlers suffered at once from pestilence and famine. To their other troubles were added hostilities with the natives. Within twenty months of the first landing, out of 800 or 900 souls, 115 were already dead. Even the natives suffered from an epidemic of small-pox, a disease of which they had previously had no knowledge, but which the English attributed to contagion from a French sailor. Until the 3d of June, 1790, no relief came. Then a vessel arrived, with some provisions and a cargo of women, followed by two more; but several vessels with supplies were lost at sea.

The task assigned to Commodore Phillip was no easy one. Strange to say, his faith in the future of Australia seems never to have wavered. He set himself with all his might to bring order out of disorder; to organize an element of honesty in the midst of abounding profligacy and rascality, and to teach his men to become self-supporting as well as, in a degree, self-governing. His authority was greatly augmented by the bestowal upon him by the Crown of the right of *conditional pardon;* in other words, he could both reward and punish.

But the moment arrived when the terms of sentence of the transported convicts began to expire—a terrible moment for him and for the colony. He offered them concessions of land, government aid, employment, and warned them that the alternative would be a return to England at their own cost. The majority spurned his offers. He could neither attach them to the soil, nor imprison them. They returned as best they could, as stow-aways or as seamen before the mast; any way to get back and resume a life of crime in their former haunts.

To add to his perplexities, many unconvicted emigrants (chiefly Irish) arrived in search of an easy fortune in the new El Dorado, as they supposed it to be. Some of them died on the way; others landed in a state of destitution. Then he had tremendous difficulties to encounter, growing out of the overwhelming preponderance of the male sex. Society cannot grow, where the germ of growth in the family is lacking; and there can be no family life in a land almost totally devoid of wives and mothers. With the dawn of commerce ardent spirits were smuggled into the settlement; the appetite for drink had grown stronger by enforced abstinence; what could one expect? In short, Commodore Phillip, by the end of 1792, was exhausted, and applied to be relieved of a responsibility which was beyond the powers of any living man. He was succeeded, provisionally for a year and a half, by Major Grose, the lieutenant-governor, at the end of which period the government sent out Captain Hunter.

Under Major Grose, the system of hiring convicts to free colonists had its origin; also, largely through the exertions of an officer named MacArthur, the breeding of live-stock. When Captain Hunter arrived, however, the most flourishing business in the colony was the distillation and sale of ardent spirits, which could not be suppressed, and was therefore authorized and the privilege conferred upon favored individuals. The convicts had, too, in some unknown way, managed to arm themselves, but were held in check by a police composed of convicts who were well-disposed.

A census, taken September 1, 1796, revealed the fact that there were at that date 3,638 men supported at the expense of the government; that only 361 convicts had become self-sustaining; and that nearly 1,000 of the more turbulent and dangerous among them were immured on Norfolk Island.

It became more and more evident that convicts will not become colonists until the hope of a return to the land from which they came is extinguished within them. The presence of those who have been liberated was a constant menace to social order and security.

About this time Van Diemen's Land was discovered.

By the year 1800 the necessity for a prison was so urgent, that the cost of its construction was defrayed in part by private and voluntary subscriptions of money for that purpose. Captain King, the commandant of Norfolk Island, followed Captain Hunter as governor of the colony, and one of his first acts was to found an orphan asylum for girls, eighteen miles from Sydney, who were to be trained for wives and married off and provided with homesteads at the public expense. In 1804 King started a settlement in Van Diemen's Land, under Colonel Collins, and laid the foundation of Hobart Town. Norfolk Island had become such a nest of brigands, that the best of the convicts were encouraged to leave it, by the offer of free transportation of their effects and a double concession of land, on condition of removal, but few accepted the proposal.

* Transportation was established as a kind of slave-trade.—*Sir Edmund DuCane.*

Captain Bligh, who succeeded King in 1806, was a tyrant, and the colony rose against him and held him a prisoner in his own house, until he could be sent to England.

Colonel Macquarie, the next governor, was a man of very different character, and a most able and popular ruler. He began his administration by appointing an ex-convict to a seat upon the bench. The number of convicts who had then been transported to Australia, during the twenty-five years which had elapsed since the landing of Commodore Phillip, was 13,000 men and 3,265 women, of whom about 5,500 had died, leaving a convict population of 10,000 or more. The number of children born to them was about 9,000. Macquarie founded a bank. He sternly repressed the disorders perpetrated by the "bush-rangers" of Van Diemen's Land. He secured gratuitous passage from England of the families of convicts. Young girls, on profession of penitence, were sent from female reformatories at home to be married in Australia. His reign lasted for twelve years, and was embittered by attacks made upon him in Parliament, and an investigation, which resulted in nothing except the division of Australian society into two hostile camps or factions, the convicts and the "exclusionists," as they were termed.

This division of feeling, which was very marked under General Brisbane, was the precursor of the dissolution of the entire system of transportation. Brisbane paid the free settlers for assuming the charge and maintenance of the convicts by concessions in land, which gave rise to the troublesome and dangerous system of assignments. The parties assigned to a planter were known as a "clearing-gang."

Then came General Darling, an able and honest man, who was accused by each faction of favoring the other; and he was denounced in Parliament for offences of which he was honorably acquitted. The year of his arrival, Van Diemen's Land, or Tasmania, was separated from Sydney and given an independent government.

Next in order was General Burke. But we will not follow the dynastic method further in this narrative, but will turn to another branch of the subject—the march of events in the mother country growing out of transportation, which culminated in a reconstruction of the English penal system.

The want of space warns us not to trespass too much upon the patience of our readers by entering into needless detail. They may be presumed to be familiar with the outlines of the story, but it may be serviceable to recall it to their remembrance.

The system of assignments closely resembled the lessee system in our own southern States. It was the cause of immense irritation in the colony. A select committee, of which Lord John Russell and Sir Robert Peel formed a part, was named to inquire into the justice of the complaints made by the colonists. This was in 1837, when the government was in love with a novelty recently imported from America—the cellular or separate system of imprisonment, which must have its due share of credit for having aided to give the death-blow to transportation. The assignments of convicts were made immediately on their landing in Australia. It was decided to adopt a new method with them, termed the "probation system." On their arrival they were placed in labor gangs and employed on public works; from the labor gangs they were graduated, by easy stages, through the "probation pass," "ticket-of-leave," and "conditional pardon," into a state of freedom. Transportation to New South Wales, however, was suspended in 1840. From 1840 to 1845 the number of convicts sent to Van Diemen's Land was 17,637, more than double the number sent in the previous five years.* The new system broke down by its own weight. Mr. Gladstone suspended all transportation to Australia throughout 1847 and part of 1848. In 1847 was passed an act which created four stages of penal treatment: (1) cellular imprisonment, not to exceed nine months; (2) probation in England, in a public-works prison; (3) transportation to Australia, with a ticket-of-leave, or the promise of one; (4) conditional liberation, after arrival, as a reward of good conduct. Pentonville prison had been opened in 1842, and, with Milbank, it afforded the necessary facilities for the first stage of the penalty. Public-works prisons, for the probation stage, were created at Portland, Portsmouth, the Bermudas, Gibraltar, and elsewhere. At Portland the system of graded classification of prisoners was introduced. Transportation, from being an object of dread to convicts, was converted into an object of desire.

Just at this crisis, the discovery of gold in New South Wales and Victoria, in 1850, entered as a complicating factor into the problem. The government had engaged to send out as many free colonists as convicts. Western Australia had been erected into a new penal colony. But the free colonists were flocking to the gold fields.

By a new act, passed in 1853, the substitution of penal servitude for the full term of sentence, instead of transportation, was authorized, and tickets-of-leave might be granted to convicts on English soil. The alarm created by this measure was frightful, and the act had to be modified in 1857, and again in 1864, to quiet the outcry against it on the part of the public. With the passage of the act of 1857, the word "transportation" disappeared from the statute-books of England. The thing itself continued, under the form of "probation," in the colonies until 1867, when the last ship-load of convicts set sail for the antipodes, thus bringing to a close an experiment which lasted for precisely eighty years, and in the end had to be abandoned.

We are aware that this is a rude and imperfect sketch of events which deserve more serious and artistic treatment. But if the notice of any student has been drawn to a subject which cannot be studied properly except by the historical method, we shall have accomplished our purpose. For the proposal to make Alaska a penal settlement for the United States seems to indicate a lack of familiarity with history. The conditions of such an experiment are far less favorable here and now than they were one hundred and twenty years ago in Australia. Will the advocates of the Alaskan project show how the difficulties inherent in such an enterprise are, in their judgment, to be overcome? No, we do not ask of them so much. Will they make it clear to us that they have any conception of the difficulties to be met and surmounted? Until they do that, they have no right to demand or expect a hearing.

* Sir Edmund DuCane.

SIBERIA.

In Russia incorrigible recidivists are sent to Siberia in great numbers, both by the courts and by the administration. The first class named are required to labor in the workshops or mines belonging to the government. For the other class exile is simply a change of residence. In the latter form, exile has proved utterly incapable of realizing the end sought, because the exiles carry with them their propensity to commit crime, and are therefore a menace to the peace and safety of the great Siberian provinces. Accordingly, the authorities of Siberia earnestly beg that the transportation of vagrants and recidivists may be stopped, and they insist that the creation of houses of correction, with compulsory labor, would be far more efficacious in preventing recidivism than exile under its actual form. The same conviction is prominent in Russian literature, and it is beginning to take root and spread in governmental circles.—M. de GROT, Councillor of the Russian Empire, in 1878.

If there was once a time when the best men of Russia believed that transportation would yield good results, first in the suppression of crime, and second as an instrument for founding a colony, to-day, after a century of assiduous effort, and experience honestly gained, our legislators and men of affairs have completely changed their opinion. Gentlemen, if you could see the Siberian newspapers, you would find in them entire columns filled with reports of the most atrocious crimes committed by these transported convicts; you would read accounts of towns and villages in a virtual state of siege, thanks to this element which, according to the theories of the friends of transportation, ought to bring prosperity and happiness to the colony. I shall hail the abolition of deportation, in so far as this penalty applies to violations of the common law, as the beginning of a new era in the history of prison reform in Russia.—W. N. KOKOVZEFF, at the Congress of Stockholm.

POLICE-MATRONS IN ENGLAND.

We direct the attention of the women who are laboring in the cause of the employment of police-matrons in this country to a book called "Jottings from Jail," by the Rev. J. W. Horsley, late chaplain of Clerkenwell Prison, and to the following paragraph taken from it :

The perfect and secure separation of the sexes, and the provision that females should only be guarded and attended by female wardens, is a comparatively modern improvement for which there was undoubted need ; and now no male officer has a key that would admit him into a female cell, and when the governor, or doctor, or chaplain are paying their visits, they must be accompanied by a female officer. But where is this carefulness to be found in our police cells ? Some very unpleasant charges are occasionally brought against the police (often, no doubt, without the least truth), which could never have been thought of in a prison.

Mr. Horsley goes on to give many instances of disorderly proceedings which occur in police-cells, where women are locked up, two and three together, without proper supervision. He has, however, failed in his attempt to get the recent Committee of Inquiry on the Sessions cells to extend their views in police-cells ; but the Vigilance Association is about to ask the Home Secretary to appoint a prison matron for night service at all police-stations where women may be detained.

There is hardly a police-station in the United Kingdom where female matrons are employed. Glasgow is an exception ; and a lady correspondent of the *Echo* (London) reports an interview with Constable Boyd on the subject as follows :

"I learn, Mr. Boyd, that in Glasgow you have an excellent system, by means of which all women arrested and brought to the police-stations are at once placed in charge of a matron."

"Yes, that is exactly so," replied Mr. Boyd. "We have two female matrons, or 'turnkeys,' as we call them, at this central office, one always on day, the other on night duty. At each of the six district stations we have one for the night, while in the daytime the women, who are always about the place as cleaners, are called whenever a female prisoner is brought in. These cleaners then assume, for the time being, the duties of turnkeys."

"How long, may I ask, has this system prevailed, and can you contrast it favorably with a previous state of things when policemen only were employed ?"

"I have been on duty here twenty years," is the reply, "and it has in my time always been in force ; but it stands to reason that a woman brought in, drunk or disorderly, or charged with theft, or the accosting of passengers, is better placed under the direct supervision of a responsible, capable, and kindly matron."

"What, may I ask, are the arrangements made for the female turnkeys and their charges ?"

"At the central office one flat is set apart for females under arrest, and here the female turnkey has a private room at her own disposal. At each of the six district offices there is likewise a room set apart, where the turnkey can remain until called for by the superintendent. These rooms are provided with a fire, and a comfortable sofa, and here the turnkeys may sit and knit, or lie down and go to sleep as they like, liable only to be summoned when a female prisoner is brought in."

"What, then, are their exact duties ?"

"When a woman is brought in, she is at once handed over to the female turnkey, who conducts her into her private room, and, no matter what the charge may be, at once searches and, if necessary, strips her. You would be surprised to learn the ingenious and curious devices which these women often have of concealing stolen goods about their persons. You shall have a talk with one of the female turnkeys presently, and you will in this way learn more than I have time to tell. The search concluded, the turnkey conducts the prisoner to her cell, and goes round often like a mother amongst the poor creatures, taking, perhaps, some poor, helpless little baby from a drunken mother, or in case of real illness tending them as only a woman could. I have known many cases," he added, "where a kindly woman has been the means of helping these poor fallen creatures to take the first step in the right direction. It is well, too, for the police-constables that they are relieved from supervising female prisoners, for they would otherwise be liable to foul charges which the more depraved women would doubtless frequently bring against them."

"What wages do these female turnkeys earn, and have you a system of promotion ?" is my practical inquiry.

"They earn, as a rule, fourteen shillings a week ; but we have no system of promotion, no pensions, nor any good-conduct stripes."

"What is the class of women from which the female turnkeys are drawn, and by whom are they selected ?"

"As a rule, they are the widows of the constables, or cleaners. We watch the manner in which they do their daily work, or the state in which they keep their own houses, and it is not very difficult, in the course of years, to judge from these and kindred signs who are the most respectable and reliable. The chief constable alone has the appointment, but the recommendation is made by the superintendent. Every woman must be able to read and write, for they have frequently written statements to make, besides being called upon to give evidence in court, especially in cases of theft ; they may also repeat any statement voluntarily made by the prisoner while under their care."

In reply to inquiries as to age and hours of work, Mr. Boyd says :

"There is no limit as to age, care, however, being taken to retain only the active and capable ; the hours are from eight to eight, day and night, with a night off once in three weeks, and alternate Sundays. At the central office, where there are two female turnkeys, they alternate day and night work week by week ; at the district offices the cleaners act only in the day, the officially appointed female turnkey from eight at night until eight next morning."

THREE LOVERS OF THE POOR.

DOROTHEA DIX, JENNIE COLLINS, JANE ANDREWS.

Three Massachusetts women, who have lately died, so well deserved that epithet which, as Dryden says, the Incas of Peru valued above all their more august titles—"Lovers of the Poor"—that their memory may well be celebrated, while the loss of their presence is recent, and before the wave of forgetfulness that closes over most mortal lives has effaced their names from the sands of time,—written, as their virtues attest, in a more durable record above. Miss Dix, Miss Collins, and Miss Andrews, in very different ways and with characters widely varying from one another, had yet this common attribute, that the sufferings of the most helpless appealed to them with resistless force, and commanded their pity and their aid. Miss Dix was of the elder generation, to which belonged Dr. Howe, Horace Mann, and Theodore Lyman, all eminent philanthropists, and she adhered to her chosen work with a fixedness of mind which, for various reasons, they never displayed. Her clients were the insane, and particularly the hopeless and neglected insane, in almshouses and sheds and cellars, in chains and cribs, who, half a century ago, when she took up her mission, were proportionately much more numerous than now, when the disclosure of fetters and the whip, in remote towns like Prescott and Sandisfield, shocks the sensibility of all Massachusetts. Such abuses, due chiefly to ignorance, were common here before 1850, and were common until within ten years in other parts of the United States. Miss Dix for thirty years unsparingly opposed them, and skilfully aided or set on foot legislative and administrative measures to prevent them. She was not alone in this, by any means, for hundreds in this country and abroad were doing the same thing,—but perhaps none of these accomplished more by their own resources than Miss Dix did. She was a woman of strong will and firmly molded intelligence, which in the first quarter of the century had given her success as a teacher in the vicinity of Boston ; and it was the energy and clearness of mind, characteristic of Boston sixty years ago,—neither broadened nor weakened by more recent culture,—which gave her fame and sustained her efforts in a path then unfamiliar to her sex. I knew her only in her last twenty-five years, and missed in her the buoyant spirit that had earlier been hers ; something of rigidity and repetition was at last a quality of her mind ; testifying, like the stiffness of the veteran, to the contests she had won. But that sincere devotion to human welfare was hers, all the same ; and certain original and piquant traits also, which made it refreshing to meet her among the more or less insipid personalities that high civilization forms and almost requires.

In this respect that dear, audacious, warm-hearted, half-sibylline Jennie Collins resembled her,—though in fact she was at the opposite pole in the feminine sphere. A woman of the people, yet with the insight of genius and the sentiments of chivalry, she was in turn factory girl, domestic servant, social reformer, and painstaking manager of an original and most useful charity. Impulsive, enthusiastic, loyal to her friends, sharp, yet forgiving toward her enemies ; she was a person who carried in her busy brain and her affectionate heart wit and love enough to neutralize a great sum of evil. She could not travel in the ranks of established charity ; but she knew better than most persons what charity ought and ought not to do ; and she literally gave her life to an obscure and often misinterpreted mission. Those who trusted her never had occasion to regret their confidence ; and those to whom she opened the stores of her pathetic and whimsical experience never forgot the glimpses thus given into a nature rich and erratic, with whom rested in no ordinary or tiresome fashion the covenant of a religious mission.

A servant, with this clause,
Makes drudgery divine ;
Who sweeps a room as for Thy cause,
Makes that and the action fine.

In a far more quiet and gracious environment, and on what must appear, in these days of associated charities a very small scale, Miss Andrews, of Newburyport, performed her appointed work. Serene and content within the narrowing walls of her family life ; with nothing of the military spirit of Miss Dix, or the restless compassion of Miss Collins, she busied herself as the stars do, in shining where her light must fall, and by an invisible motion completing the daily round of

her beautiful existence. There was nothing public in her career; for even her success as an author of children's books hardly seemed to make her known beyond the circle of her friends; so that this slight tribute to her womanly—nay, angelic—virtues seems almost a rudeness :—

Enough, and leave the rest to fame;
'T is to commend her but to name,
Where never any could speak ill,
Who would officious praises spill?
Nor can the truest wit, or friend,
Without detracting, her commend.
She was, when vice is so allowed,
Of virtue nor ashamed nor proud.
Aye ready her last debt to pay,
She summed her life up every day;
Modest as morn, as midday bright,
Gentle as evening, cool as night,—
'T is true—but all too weakly said;
Ah! more significant—she 's dead.

—F. B. SANBORN, in the *Springfield* (Mass.) *Republican*.

SOCIAL SCIENCE AS A COLLEGE STUDY.

By JOSEPH J. MILLS,
President of Earlham College.

It was my privilege to attend the St. Paul Conference of Charities and Corrections. Ever since that time I have been impressed with the importance of introducing the study of social science into one or more of our college courses.

The more I think about it the more I am disposed to believe that such a movement, undertaken in the right way by our colleges generally, would meet an urgent demand of our time. It would seem that the colleges ought to render more assistance than they are now giving to the solution of the social questions that are so rapidly coming to the front in our country, by bringing some part of their college work to bear directly upon the principles and laws which underlie these questions. I regard it as unfortunate that we do not send out, in our graduating classes, a larger number of men and woman who, during their undergraduate course, have become interested in social problems, and who have been trained to approach these problems along the lines of observation and induction, as in other departments of scientific investigation. For this reason I have been considering the practicability of making social science an elective for one or more terms of our senior year, giving special prominence in its treatment to the vital relations which it sustains to practical philanthropy.

It has occurred to me that, in connection with class-work and lectures, students might be led to take some charitable institution within reach of the college as a concrete subject of study: a poor-house it might be. Let them, by references to the college library, trace the entire evolution of the class of institutions to which this one belongs; and, by the aid of county records, local traditions, etc., learn the origin, growth, and work of this one in particular. I would then have them collate the facts attainable by a visit to the poor-house, consulting its records, etc. Let them trace the effects of heredity, environment, and other social forces and conditions as exhibited in the lives of present and past inmates, care being taken always to have this study prosecuted with proper regard to the susceptibilities of those who who might be its subjects. Subsequently the students might enter upon an investigation of the grounds of the obligation resting upon society to care thus for these dependent members, and of the means best calculated to restore them to society and to prevent the perpetuation of a pauper class.

In a similar manner a county jail, an orphanage, or a hospital, in the vicinity of the college, or the administration of charities in the college town or in a neighboring city, might be made subjects of observation and study, somewhat as hospitals are made to afford "clinics" for students of medicine, or as schools of observation are made a part of the appliances for training teachers in practical pedagogy.

Now, while I have been able to define pretty clearly, in my own mind, the ends to be attained in such a course of instruction, the difficulties involved in the undertaking seem to me formidable. So far as I know, such a line of college study, involving careful and extended observation of social phenomena by students themselves, is almost untried. The Johns Hopkins University studies in history and social science are the nearest approach to it within my knowledge. But the conditions for individual work upon specialties are more favorable there than those which can ordinarily be afforded to students in a college.

It can hardly be said that there is yet a *science* of society. The very superabundance of facts at hand seems to baffle all attempts at generalization and classification. The field to be covered is of vast extent, the phenomena complicated and flexible of interpretation. I recall a remark of yours at the St. Paul meeting to the effect that *any thing can be proved from statistics*. The same liability to mistaken induction seems everywhere to characterize, in a greater or less degree, all attempts to reach a philosophy of social facts. I am acquainted with no manual or text-book upon social science written from the point of view which I would be glad to have a college class in that study occupy.

Notwithstanding this and other obstacles to the success of such an enterprise, I am unable to persuade myself that it is wholly visionary; and I have it in mind to call the matter up for discussion at the next meeting of our State College Association, which is to be held at Indianapolis during the approaching holidays.

It has occurred to me that you might be able in a few lines to put me in the way of obtaining some much-needed assistance in working out the details of such a line of study as I have roughly indicated. If it should seem to you that there is any element of real value in it, you would put me under lasting obligation by giving me, as briefly as you may, any information at your command, or by directing me to sources of information upon the following points:

(1) What educational institutions of the United States, within your knowledge, are now devoting special attention to social science?

(2) Which of these, if any, so direct and limit the work in this department as to make it definitely tributary to progress in practical philanthrophy? to the end which the National Conference of Charities and Corrections has in view?

(3) What literature—educational reports, government documents, magazine articles, monographs or extended treatises—are available as aids in organizing such a department of college work?

We shall take an early opportunity to give our readers an outline of our views upon the very important question raised by President Mills. His thoughts have taken the right direction, and it is a gratifying proof of the value of the work of the National Conference, that attendance at a single meeting should have so stimulated the intellectual activity of a gentleman of his ability and in his position. For the present we confine ourselves to a categorical reply to his questions.

(1) For an answer to his first question we refer him to an article by Mrs. Emily Talbot, of Boston, and Professor William T. Harris, of Concord, on "Social Science Instruction in Colleges," read before the Department of Education, at the annual meeting of the American Social Science Association at Saratoga, in September, 1886, and printed in the *Journal of Social Science*, No. XXII.

(2) The second question is answered in the article referred to. We think, however, that Mr. F. B. Sanborn's lectures at Cornell University and before the School of Medicine of the Boston University are the only course, in the sense in which Mr. Mills intends his inquiry to be taken, which deserve to be mentioned in this connection. This remark is made, subject to correction, if we are misinformed.

(3) The bibliography of this subject is very incomplete. If we ever get the necessary time, we hope to take it up in the columns of the RECORD. But, by way of a beginning, we refer him to the Catalogue of the Library of the State Charities Aid Association of New York (April, 1886), which may be obtained from the secretary, Mr. Wyllys Hodges, 21 University Place; also to the Notes on the Literature of Charities, by Prof. H. B. Adams, of the Johns Hopkins University, published as an appendix to the Report of the Conference on Charities under the auspices of the Charity Organization Society of Baltimore, in April, 1887.

The Grand Army of the Republic disbursed $253,936 43 in charity last year, the beneficiaries numbering 26,606.

SUGGESTIONS FOR THE HOME TRAINING OF BLIND CHILDREN.

TRANSLATED FROM THE FRENCH OF MAURICE DE LA SIZERAUNE,* BY J. J. DOW.

There is no blind child to whom the suggestions which follow do not apply. In fact all blind children that are so fortunate as to have parents who are both intelligent and devoted to them, are trained in accordance with these principles.

Parents, do, then, as so many others have done; if you do, your children will, as experience proves, some day be able to earn an honorable livelihood. If you do not, your course will be unpardonable; your children will be an encumbrance, a heavy burden for every one, will be miserable in feeling themselves good for nothing, and the day will come, when learning how other blind people earn their living by their labor and occupy themselves usefully and agreeably, they will bitterly reproach you for having failed in devotion or intelligence in their early education, and for being yourselves the true cause of the unhappiness of their lives.

(1) Teach the young blind child to walk alone at the same age at which you would teach the seeing child.

(2) Do not require the blind child to remain in one place, but on the contrary teach him to find his way at first in his room, then in the house, and later outside the house and still farther away.

(3) At as early an age as possible, teach the blind child to dress and undress himself alone, to lace and unlace his shoes, to wash his hands and face, etc. The blind can do all these things at as early an age as the seeing; all that is necessary is to teach them how to do them.

(4) So, too, teach the blind child to eat, first to use the spoon properly, then the fork, and, a little later, the knife. Here it will be necessary to explain to him in some detail, how each is to be used, for it will be understood that he cannot imitate the actions of others as seeing children do.

(5) Keep a close watch over the physical bearing and deportment of the blind child, who being unable to see how others carry themselves, is much more likely to fall into bad habits and ungraceful attitudes, which will make him appear awkward and ridiculous, of which it will be almost impossible to break him after he becomes older, and which will stand greatly in the way of his success in life. In a word, see that the blind child acquires the bearing and carriage which a well-trained seeing child has. For instance, look out that he does not put his fingers in his eyes, that he does not carry his hands and his limbs awkwardly, that he does not acquire peculiar motions, that he does not make grimaces, and that, standing or sitting, he does not acquire a stooping or slouching habit.

(6) The blind child must play, but he will generally be obliged to play alone, or with one or two companions, as he can take part in only a small number of the games of seeing children of his age. He must therefore be taught how to play, aud those games should be selected, so far as possible, which develop the senses of hearing and touch. Hide-and-seek and blind-man's-buff are excellent games, if he can have one or two companions to play with him.

(7) As the blind child cannot take exercise in the open air as easily as seeing children, take pains to have him walk out of doors frequently, especially in the summer. Besides this, all kinds of exercise in the open air, both in summer and winter, are excellent for him, since his infirmity tends to render him disposed to stay in one place or to move about slowly.

(8) The blind child ought early to learn to make himself useful in the house, by doing those things which he can do, such as dusting the furniture, washing the windows, shelling peas, peeling potatoes, and preparing other vegetables. When a little older, he can hang out the linen to dry, cleanse clothing, sweep, wash the dishes, churn, knead dough, turn the grindstone, milk the cows, feed the cattle, make the beds, wait on the table, and do many other kinds of household work.

(9) Keep the blind child busy with easy kinds of handwork, such as coarse knitting, crocheting, braiding, netting, etc. Even though these arts may not be practised in after life, they will be very useful to the child in developing manual dexterity.

(10) In a word, in teaching the blind child, always remember that he must live among the seeing, and that he should differ from them as little as possible in his bearing, in his habits of life, and in his labor.

(11) Talk much with the blind child, for, since he cannot read upon the countenance of his parents, the tenderness of which he is the object, he has all the more need to hear it in the voice. After he has learned to talk, question him often upon what he has heard, and what is about him. Give him opportunities to question you frequently, and always answer fully and freely his childish questions.

(12) If it is necessary to be careful of one's speech in the presence of children in general, this prudence becomes of much more importance with blind children. Since they receive only a small number of impressions, upon which, for want of any thing else to do, their thoughts are concentrated, they listen very attentively, and ideas are not so easily effaced from their memory as with seeing children, who receive many different impressions at the same time. Hence the blind will often notice and frequently recall to mind words which the seeing child would not even have heard. When you speak in the presence of a blind child, always remember that this child hears your words attentively and eagerly; that nothing escapes him; that he seeks to understand it all; and that your remarks in his presence, to which you have given little attention, may become the object of his thoughts for many hours or even days.

(13) Moral and religious instruction can be given to the blind child at the same age as to the seeing. Indeed the latter often receive such instruction before learning to read, and so, in that respect, are upon the same footing with the blind.

(14) It is of even more importance for the blind child than for the seeing that he be always engaged either at work or play.

(15) Never give expression in the presence of a blind child to the sorrow which you feel at seeing him deprived of sight. Your grief will avail nothing, and will only discourage your child, who very often would not have thought to complain of his lot, if you had not set him the example. On the contrary, encourage him to work, to spend as much time as possible in giving help to others, and so prepare him for a courageous, useful, and often even a happy life.

(16) The memory of the blind child should receive much attention, since it will be of the utmost importance to him in life. The blind are excessively fond of stories. Have them learn and repeat the many beautiful moral and historical tales which every one knows.

(17) Since the blind child acquires his knowledge of material things chiefly through the hearing and the touch, in order to make him acquainted with any material object it is necessary for him to feel it upon all sides, and, if it is a matter of space or extent, to measure it. Put in his hands the objects which you wish him to become acquainted with; have him practise in telling by touch pieces of money, cloth, plants, fruits, etc.

(18) As soon as the blind child reaches the age at which other children begin to go to the public schools, admission into such a school should be obtained if possible, and the teacher should be requested to question him at least as often as he does his seeing companions; or else particular instruction should be given him at home until he can be sent

* M. de la Sizeraune is himself blind, and received his education at the *Institution Nationale des Jeunes Aveugles* at Paris. He is now devoting his whole time to the task of raising the condition of the blind in France. To this end he publishes a monthly magazine in ink print, *Le Valentin Hüay*, from which this article is taken, and another in Braille point print, *Le Louis Braille*.

to a special school for the blind.* Children are usually received into such schools at the age of ten years, but in some schools they are admitted at an earlier age. Apparatus for instruction can be found at schools for the blind which can be bought at a low price. The superintendents of such schools are always ready to give necessary information as to the kind of instruction and employment which will be best for the child.

THE DANCE-HOUSES OF THE LUMBER REGIONS.

In the mining and lumber towns which have sprung up so rapidly in the "new north" of Michigan and Wisconsin, the Saloon naturally found congenial soil, and consequently had a luxuriant growth. But the Saloon found it profitable to join forces with the Brothel. And the combination thus effected produced the Dance-House—an institution of concentrated iniquity.

The "house" is usually situated on the outskirts of the "town," in the woods, and in many instances surrounded by a close, high fence, or by a stockade. The bar-room is supplied with a piano and a violin, and with girls, some ten to thirty or more in number, who are ready to dance with all comers. In addition to these, there are managers (male and female), bar-tenders, musicians, watchmen, and *bull-dogs;* and woe to the hapless inmate who incurs their displeasure!

The girls are hired to dance for their board, with the understanding that one half of the proceeds of their prostitution shall be their own. But they are required at once to pay over all money received by them to the clerk, who credits one half to the house, the other to the girl.

A system of fines is in force, by virtue of which the house manages to retain the lion's share of all receipts. The girls must be kept in debt, in order that they may be the more easily controlled. The "frequenters" pay twenty-five cents each per dance. All women not otherwise engaged are required to respond to the call for a dance at any hour of the day or night. Should a woman refuse to take to her room any man who makes a demand for her, she is fined the share due to the house. Fines are imposed for drunkenness and for disobedience, as the caprice or greed of the proprietor may suggest. Should a girl have a man of her own, she is charged twenty-five dollars, and he is supposed to look after her interests.

The whip, the fist, the boot, the revolver, the bull-dog, and other similar means are used to keep them in subjection. Broken bones and murder are not uncommon.

Fresh supplies of inmates are necessary, and some of them are obtained by means of false representations. Most of the new-comers are not, it is true, of "previous chaste character"; but they can have had little conception of the utter vileness of these dens.

In one town known to me, the police, when appealed to by women who have been abused, have taken them out and set them at liberty. But in another town, the police refused, on application, to go on any such mission of mercy.

Apart from the question of immorality, that of slavery and cruelty arises. To suppress the system, vigorous measures will have to be taken. The "slaves" are social outcasts; and when cases of fiendish cruelty come to light, they are too often passed over with the remark that "she is only a prostitute." Moral earnestness in some visible form is needed for its suppression, and the embodied spirit of the Christ in his followers, to extend a helping hand to such of these unfortunates as desire to lead a better life.

———, October 17th.

For prudential reasons we suppress the name of the gentleman to whom we are indebted for the foregoing communication. He is a resident of the district in which these dens are found, and has made personal investigation of them. We have never met him, but his letter came to us through the medium of a mutual friend, who says of him: "He knows what he is talking about." In some places, law and order leagues have been organized to break up this infamous traffic, but there is little hope of their accomplishing any thing without outside aid. The local sentiment in some places is too strongly in favor of the dens and their owners. In others, no action is taken, for the want of a complainant. Those who know the outrageous character of the dives will not tell what they know; and those who do not know have no facts on which to institute legal proceedings. It is difficult for the State authorities to interfere, so long as no appeal for aid in dealing with the evil comes from the local authorities. But whatever excuse may be made for inaction, whatever may be the reasons for it, the fact remains that these dens are a blot upon the great States of Michigan and Wisconsin, which their honor requires them to expunge, in some way or other, without a moment's needless delay. The facts are as stated above, as is well known to the detective police and to prison officials, who have subsequently had these girls in their hands and heard their complaints. How can citizens of these two States open their mouths to say a word in condemnation of the lessee prison system at the South, while they tolerate such iniquitous and lawless proceedings within their own borders? The attention of the outside world has already been called to them, and publicity will, we trust, work a speedy cure.

*Thirty such schools now exist in the United States. Nearly every State makes provision for the education of its blind youth, either within its own borders or by an arrangement with a neighboring State.

A FIGURE OF SPEECH.

The RECORD is a table, spread with such viands as we find in the market, served in the best style that we know how. Some people think that we ought to kill our own beef and mutton, raise our own vegetables and fruits, and grind our own flour. In other words, we ought to print nothing but original matter. We think, on the other hand, that our readers are entitled to more variety and better quality than our private farm and garden will afford. We exhaust every available source of information, in their service, and instead of re-labelling that which we have gathered by the expenditure of so much time and labor, we frankly say: "These grapes are from Italy, this venison from Colorado, these nuts from Brazil." We go upon the principle that a hungry man wants to be fed, no matter where the supplies come from; and that, the better the food and service, the more will dine with us. Therefore we shall continue to quote from living and dead writers, in every quarter of the globe; from reports, from periodicals, from occasional pamphlets; and, like an honest newspaper, to give due credit where credit belongs. We shall serve up original matter when we have it, and if we think it better or likely to be better received than other matter in our possession, but not otherwise. Is not this the right course for us to pursue?

OBITUARY.

WALTON SMITH.—We regret to have to record the death of Walton Smith, Esq., Inspector of Prisons and Asylums for the Province of Quebec, which took place at his residence on Saturday, October 8th, in the sixty-second year of his age. Mr. Smith was the son of the Rev. J. Smith, rector of King Stanley, Gloucester, England, and came to Canada many years ago. He was appointed Inspector of Prisons and Asylums in 1875. The duties of this office he filled with such ability and zeal as to make his influence felt far and wide. He was in Toronto, in September, attending the meeting of the National Prison Congress, and there caught a cold which developed into an acute attack of bronchitis, and after much suffering he quietly entered into the rest that belongs to the people of God. He will be much missed by his numerous friends. An earnest, faithful member of the Church of England, he was respected and beloved by all who knew him, and it will be a long time before the gap that his removal has made in his own circle can be filled.

Whoever Cortez-like, burns his power washing-machines, will probably find that by so doing he has opened up one of the best avenues of employment for a class of violent female insane patients of robust health and abounding animal life.—Dr. W. W. GODDING.

To a prisoner who was once heard to use profane and vulgar language, the listener said: "Friend, you ought to have better thoughts." "Better thoughts" replied the convict; "where shall I get them?" Hence the supreme importance of the question of schools and education in prisons.—Dr. E. C. WINES.

AN IDEAL.

She was not fair, but in her face
There was a purity of soul,
That gave each feature perfect grace,
Lit up and beautified the whole.

Her hand was not the "lily-flower,"
Or "drifted snow" that poets sing;
But in its touch so soft and kind
There was a strength most comforting.

And little children clung to it,
And all the poor she clothed and fed
Knew what a cool and soothing touch
It laid upon the aching head!

Her laugh was low, and seldom heard;
Her smile, soon woke, most passing sweet;
Her sympathies went quickly forth
Another's joy or woe to meet.

Her creed? Ah me! she was not one
Who thought her own the only way,
And thanked her God, like him of old,
Who "went up" in his pride to pray.

But pressing on her upward road,
She strove to win all hearts for heaven,
And counted no man wholly lost
Who lived—so yet might be forgiven.

She knew heaven's gate was open wide,
She knew how great the joy within;
And in her perfect charity
She would have had all enter in.

—*Sunday Magazine.*

THE COLDWATER SCHOOL—A CORRECTION.

In the proceedings of the Omaha Conference, as reported in the INTERNATIONAL RECORD for September, I find the following regarding the State Public School for Dependent Children. The article says that this school now contains "more than three hundred children. . . . Yet this noble policy has not been carried out, even in Michigan, where there continue to be many children in the county poor-houses."

These statements are so erroneous that I am sure that you will correct them.

The capacity of the institution affords room for about 300 children. For the past three years the average number has been about 225. There have been the past few months a little over 200. A few years since there were about 300 on hand. But a more earnest effort to place children in homes reduced the number to about 200, and cleared out the poor-houses of all admissible children.

For over four years past all admissible children have been received. None have been retained in the county poor-houses. The laws of Michigan prohibit their retention there. Many come to the school without ever having been in the county house. To be admitted the children must be sound in mind and body, and between two and twelve years of age. Consequently, only the feeble-minded and diseased are retained in the county houses. When the Michigan State Public School was opened the population of the State was only about 1,300,000. It is now over 2,000,000. Then there were 600 children in the poor-houses. None are there now but a few feeble-minded, some of whom are the victims of chronic disease.

The efficiency of the work of the school has grown with the growth of the population. The board, in its last report, strongly expresses its confidence that it will be able to care for all dependent children for many years to come without any additions to the buildings or any increase in current expenses. By request of the board the legislature of 1877 reduced the appropriations for the coming two years $5,000 per year. And this was done when more children were being received and more placed in families each year than ever before. About 200 per year are now received, and about the same number each year are placed in homes, which are approved in all cases by the county agents of the State Board of Corrections and Charities.

I regret that it was not practicable to have our school represented at the Omaha Conference, and trust that it will be at the next. We are confident that this unique and successful educational charity for dependent children is well worth the study of the statesman and social scientist. It is far better to save one child than to endeavor to reform many criminals. One has the elements of economy and certainty. The other has many doubts and many failures.

C. D. RANDALL.

COLDWATER, Mich., November 1st.

READ THIS.

The publishers of the RECORD have been approached by gentlemen in England who think of arranging for the publication of a special edition in London for English circulation, distinct from that printed in America, but containing much of the same matter. Whether any thing will come of this proposition is uncertain; but we mention it for the encouragement of our subscribers, and as an evidence that the paper is appreciated, and has the promise of success. What we need at this particular stage of the enterprise is a more general and united effort on the part of our friends to procure additional subscribers at home. A good deal has been accomplished in this direction during the past few months, but not enough. We must depend upon our readers for the extension of our circulation. We have no other available means of accomplishing it.

LEAVES FROM A WAR DIARY.

BY A HOSPITAL CHAPLAIN.

A lieutenant of the 10th —— walked into the church tonight before service, spied the melodeon in front, and, uninvited, took possession of it. While the people were assembling he played a few simple tunes. I suggested that the people were not accustomed to the use of an instrument in church, and that they would perhaps not sing if it were played. The reverend Mr. D——, however, an army chaplain, who had agreed to occupy the pulpit, was so anxious to have instrumental music that I reluctantly consented to try the experiment. A hymn was read. By way of prelude the lieutenant, who is quite handsome, and as self-sufficient and impertinent as he is handsome, played some fol-de-rol which was meant for what it certainly was not. I waited long enough to intimate unmistakably that I desired none of his accompaniments, and began to sing in a different key. But with the first vocal note—squeak! went the melodeon, producing dire discord, to my horror and disgust. One verse done, I thought my black-haired friend, supposing that he really had any music in his soul, would give it up. Not he! So, after another wailing, ear-distracting attempt, I did. Next time I concluded that he must have been sufficiently mortified by his failure, and that I would have the field to myself. This time he hit the tune right, I took the right key, and the congregation joined with me, when I discovered that the lieutenant had rushed things and was half a line ahead, when I stopped in despair. He sang two more verses all alone, and then followed my example. This scene created more or less amusement for the boys, and in the back part of the church the soldiers talked audibly. In the gallery they kept on their hats and walked about. Two of them swung their legs over the gallery front. Poor Mr. D—— lost all control over them, and the service came to naught.

I buried three out of one family to-day. The oldest of four sick surviving orphans was giving expression to her grief, and my soul was alive with sympathy for her forlorn state, when she mentioned that she belonged to the church. "To what church?" I asked. "To the *Fisticum* Methodist," was her reply. "I don't know how I came to belong to it—I never jined—I reckon my sister put my name down."

February.—On Sunday night a brutal outrage was perpetrated upon a little girl only twelve years old, in the presence of her family, by an Indian scout. I have been exerting myself to-day to secure that Indian's punishment. He is shot, but not mortally. I trust that he will be hung.

March.—I had a chance to buy a $10,000 farm of 280 acres, with a new two-story dwelling-house, the land not surpassed in quality by any in this fine country, for $1,000. It was sold for debt. But I did not purchase it.

At church last Sunday night, I spoke on the "exceeding sinfulness of sin." Some allusions to the vice of gambling so incensed one of the soldiers present, that he hissed between his teeth, "D—n you!" and walked out. Swearing is so common that litttle attention is paid to it. The congregation appeared to be deeply impressed; and, as I came out of the churchyard, I heard a soldier in front of me say, with considerable feeling, "I 'll be d——d if he was n't about right."

THE ST. PETERSBURG PROGRAMME.

At the meeting of the International Prison Commission in Berne, Switzerland, in September, 1886, the following programme was agreed upon for the International Prison Congress at St. Petersburg, in 1890. It has not, we think, before been published in America. We call attention to it, especially on the part of prison officers and members of the National Prison Association, because it has been proposed to make it the programme also of the meeting in Boston, next year. Should this be done, we suggest that the reporters should be selected as soon as possible, and that the reports should all be ready for the printer by the first of April next, so that they may be distributed, in printed form, in advance of the meeting, and not read there, but simply discussed. In that event, the discussions will be stenographically reported, and the papers and debate will together form America's contribution to the Congress of St. Petersburg. An expression of opinion as to the merit and feasibility of this proposition is solicited, and if any one is ready to undertake the writing of a paper on any one of the questions included in the following list, he is requested to communicate, at once and without reserve, with the editor of the RECORD, who is also secretary of the National Prison Association.

Section 1. *Legislation.*

(1) In what way, and to what extent, is it possible to bring about a uniform nomenclature and a precise definition of criminal acts included in international treaties of extradition?

(2) What should be the attitude of the criminal law with respect to intoxication? Should intoxication be regarded as in itself an offence? Or as a circumstance which destroys, extenuates, or aggravates the criminality of an offence?

(3) Would it be expedient to make penology a branch of popular education? How can the positive study of facts and of questions of the application of punishment be pursued, without embarrassment to the government of prisons or prejudice to the rôle of the administration?

(4) For what crimes, under what conditions, and in what degree, would it be advisable to provide by statute for the substitution of an admonition from the bench in place of any severer form of punishment? and for the suspension of sentence, at the discretion of the court, so long as the offender does not incur a fresh trial and conviction?

(5) Where should power be lodged to determine the treatment to be accorded to juvenile delinquents? And on what basis, or by what governing principles, ought it to be decided whether the acts committed by them ought to entail—

Criminal conviction and incarceration in a penitentiary properly so-called?

Or commitment to a house of correction specially designed for vicious and unmanageable children?

Or commitment to an educational institution intended for pupils who are the wards of the State?

Ought the age of the offender alone to be taken into consideration in making this decision? or what other circumstances ought to be regarded?

(6) What effectual means can be devised for reaching the receivers of stolen goods?

Section 2. *Prison Discipline.*

(1) What system of prison labor is to be preferred—the contract system, or labor on public account?

(2) How far is the competition of prison labor injurious to free labor? and in what manner should the industries of a prison be organized, to reduce the injurious effects of such competition to a minimum?

(3) What privileges may be safely granted to prisoners, consistent with the maintenance of good discipline? Especially how much discretion may be allowed them in the disposition of their own earnings, while in prison?

(4) Barring transportation, what is the best method of applying to convicts a sentence of imprisonment for life, or for a long term, exceeding, that is to say, five years, or (in some countries) ten years? What should be the character, the organization, and the rules of prisons designed especially for convicts of these two classes?

(5) Are we at liberty to declare any criminals or delinquents to be incorrigible and if so, what means should be employed to protect society against them?

Section 3. *Preventive Measures.*

(1) Might not an international organization of prisoners' aid associations be effected, for the sake of an interchange of experiences, and in order to follow up discharged convicts to their homes, and until their return to a career of honesty and industry, irrespective of their nationality, as well as to facilitate their *repatriation*, and to furnish information concerning them to their friends at home? How can this be done, so as to produce the best results?

(2) Is there not an interconnection, a common ground, and therefore an interchange of information, an accordance of opinion and of action, which it is necessary to observe as far as possible, between departments which have charge of the administration of justice, of public charities, of public health, of the police, of the repression of street begging and vagrancy, and of the organization and control of work-houses, asylums, refuges, etc? How may this interchange and accordance be secured, without prejudice to the independence, the good order, and the efficiency of these different branches of the public service?

(3) Does the system of placing-out children in families offer sufficient guaranties for the education, employment, and future success of children who are, in one way or another, wards of the State? In what way, and to what extent, is it possible to substitute the placing-out of dependent children for their congregation in institutions, or to combine the two systems?

(4) Ought not prisoners' aid societies to interest themselves in the families of prisoners, before their release from prison, so as to keep up the family tie, to give assistance to such families, in case of need, and to protect them from the evil consequences of relationship to a convict? How can this duty be discharged, without injury to the feelings of the family, and in such a way as to assist in the work of the reformation of the prisoner?

(5) How can the work of prisoners' aid societies be best harmonized with that of the police, in order to guard the discharged convict from a lapse into crime, and society against the renewed trouble and expense of such a relapse, without giving publicity to the situation of the individual or disturbing him in his free life? This question is of special importance in connection with that of conditional liberation, where the paroled prisoner is under police surveillance until his absolute release in view of the necessity for public security and the precautions which must be taken in the interest of the prisoner himself.

(6) How is the public at large to be most clearly and effectually aroused to a perception of the true nature and importance, even in its relation to the public itself, of the prison question? and of the reforms and progress which have been accomplished or are attempted? of their value to the security of society, the protection of individuals, the reformation of criminals, and as a hindrance to the growth of social evils?

COUNT SOLLOHUB ON TRANSPORTATION.

At the second meeting of the Prison Society of France, held the 27th June, 1877, an elaborate report from Count Sollohub, of Russia, Privy Councillor to the Czar, in which most of the principal points of the prison question were fully covered. We reproduce his remarks on the subject of transportation as a punishment for crime:

I declare myself an implacable enemy of transportation. With all my heart I subscribe to the opinion expressed by Admiral Fourichon before the Commission of Versailles. But what would he have said had he ever seen Siberia, from which thousands of vagabonds and criminals make their escape and overrun my country? There recidivism exists perpetually on a scale immense, colossal. In Russia an entire class of men declare that they have forgotten the place where they were born. In Russia we have seen penal exile in open contradiction to the verdicts of the courts, correctional transportation where term sentences have taken the character of perpetuity, and what is sadder still to relate, administrative deportation, outside of any judicial decision, at the whim of a communal council. The commune governs itself; it possesses land in common, and pays a communal tax. Evidently this solidarity gives it a right to expel from its bosom any one who is insolvent or a menace to the common security. When the commune turns out a member, the government is notified, and it finds itself compelled to remove the pariah and this family.

You are acquainted with the celebrated work by Baron von Holtzendorff on transportation as a penalty. As he himself says in the preface, it lacks one chapter, namely, a monograph on Russian transportation. For that he was unable to obtain the necessary information. That information, thanks to my official position, I possess; but, in my opinion, it is not yet time to give it to the public. When published, it will put the question in a new and, I believe, a conclusive light.

CHILD EMIGRATION TO CANADA.

The Conference at York, in 1885, of the managers of certified reformatory and industrial schools in Great Britain, listened to an interesting paper by the Rev. Father Nugent of Liverpool, on "Emigration"; and in the proceedings there was printed another, on the same subject, by Mr. W. B. Paton, honorary secretary of the Central Emigration Society. From a table submitted by Father Nugent, it appears that, in five years, from 1880 to 1884, twenty-five agencies sent 5,139 children to Canada. We name those who sent the largest numbers, as follows: Miss Macpherson, 799; Mrs. Birt, 662; Miss Rye, 599; Dr. Barnardo, 495; Miss Bilborough, 479; Mr. Middlemore, 452; Catholic Protection Society, Liverpool, 401; Cardinal Manning, 329; Mrs. Quarrier, Glasgow, 263; Rev. Mr. Stevenson, 185. The average number emigrated was about 1,000 a year; but it increased, from 565 in 1880, to 1,785 in 1884—more than threefold. It is no doubt much greater now than then.

The motive which lies at the bottom of this movement is a kind one. "Boys and girls who, after having spent three or four years in a reformatory, or even five or six in an industrial school, may be found revisiting the ranks of the criminal classes. The evil and dissipated habits of the parents are such, and the atmosphere in which they live is so surrounded by dangerous influences, that a new sphere of life is necessary for these children, if they are to succeed or persevere. Where practical they must be removed to such a distance that it is impossible for them to return to the associations of their childhood, and such positions and surroundings ought to be found for them as will create in them a spirit of self-reliance and self-respect."

But the mere statement of this reason is an admission that the children thus assisted to emigrate are largely, if not for the most part, drawn from "the ranks of the criminal classes," and are victims of a degraded heredity and environment. They are criminals in embryo, whom the people of England are glad to unload upon the colonies and upon us, if we will accept the burden. Optimists in Great Britain clasp hands with optimists here, and meanwhile the criminal statistics of the two countries exhibit a falling-off in the prison population there, and a corresponding increase of convicts this side the sea. Is it right?

Father Nugent said that in 1870 he took out 35 children and placed every one of them in less than 48 hours. He now has "hundreds of children in differents parts, *from the Gulf of St. Lawrence to the Gulf of Mexico.*" He disposes of his gifts through the Sisters of Charity. Mr. Paton stated that "Southampton has emigrated over 200 children," and that "the late president of the local government board (London?) authorized in April, 1883, the emigration of 300 such children. The Central Emigration Society, we presume, exists for the purpose of fostering and stimulating this movement.

By the side of the benevolent motive which we have indicated above, another is acknowledged, which is of a selfish nature. Said Father Nugent: "England has at the present moment more hands than there is work for and more mouths than she can feed. *The pauperism of this country is a burden which is becoming too heavy to bear.* Unless some broad and well-devised system is established, to *relieve this country of its unemployed and surplus population*, we shall not only be *ground down by taxes*, but our apathy and indifference may give power to a *dangerous and discontented class*, who will eventually *scourge society* for its neglect. It was estimated some little time ago that there are 350,000 children under the age of sixteen, who are more or less *a burden to the parochial rates.*" Thank you, Father Nugent, for your benevolent consideration for us! Such charity as this resembles the patriotism of Artemus Ward, who, for the sake of his country, was willing to sacrifice every one of his wife's relations.

So said Mr. Paton: "The question before us is, how best to encourage this child emigration? It may be promoted . . . 2. By boards of guardians exercising the powers they have received by statute, of emigrating, after consent gained, orphan and *pauper children* under sixteen years of age (13 and 14, Vict. c. 101, sec. 4). These powers are very rarely exercised; most boards seem to prefer to bring up such children with *the stigma of the workhouse* to cling to them forever, than to help them once for all to spheres of labor where they could help themselves. *As a matter of economy, it is far cheaper to assist three or four children to the colonies, than to keep one in the workhouse.*"

We invite our readers to turn back to page 201 of Volume I. of the RECORD and read Mr. Samuel Smith's letter to the *London Times* on this subject, in which he said: "There are 82,000 children maintained in England and Wales in workhouse, industrial, and reformatory schools, costing the ratepayers probably about £20 per head per annum. We may safely put the cost at £1,500,000 per annum. . . . I hold that the philanthropic agencies . . . should be allowed to take away as many of these poor children as they are able to do, and that a moderate grant should be made, not exceeding £15 per child. . . . The 82,000 children I have named are but the vanguard of a far larger host. There are the inmates of similar institutions in Scotland and Ireland, and the far larger number of children receiving out-door relief, whose numbers in England and Wales exceed 200,000. . . . There, are besides, countless private institutions, such as orphanages, etc. . . . This would make 400,000 children supported by the community either voluntarily or compulsorily. Probably the entire cost would not be less than £4,000,000 or £5,000,000 a year. . . . What unspeakable relief it would be to our overcrowded labor market, were this stream that pours into our large cities turned into the thinly peopled colonies!"

If the future paupers and criminals of Great Britain can be shipped to America and Australia before they come to maturity, they cannot be kept out by prohibitory legislation against the landing of actual paupers and criminals. The sooner the sifting-out process, by which England is to keep the best of her population at home and send us the worst, is begun, the better for her. But have we any right to be heard in this matter? or have we any thing to say? Is not this revived transportation, in a modified form?

OUR LETTER-BOX.

I read the INTERNATIONAL RECORD with great interest.

M. BELTRANI SCALIA.

ROME, Italy.

The RECORD is an admirable and most useful serial, and very interesting.

WILLIAM TALLACK.

THE HOWARD ASSOCIATION, London.

In speaking of the RECORD, I must congratulate you on its success: it certainly educates one in a philanthropic work at a small expense of time.

G. E. LLOYD BAKER.

HARDWICKE COURT, GLOUCESTER, England.

We are trying in Pittsfield the experiment of a police matron in a new form. We have about 15,000 inhabitants, and happily there are comparatively few women arrested; but those few seem to need the services of a matron as much as their more numerous sisters in crime. Accordingly, the selectmen have appointed an excellent Christian woman (the wife of a police officer) as matron. She lives very near the station, and will come at call. We hope to find this a practicable and useful plan for towns too small to have a permanent matron. I presume, however, that we must work out its details. There is some difference of opinion in the town as to its value, but the selectmen and the chief

of police have it at heart, and will do the best they can. At present we greatly need *literature* on the subject. What is especially wanted is a paper showing the *duties* of a police matron. ANNA L. DAWES.

PITTSFIELD, Mass., Nov. 16th.

Will Mrs. J. K. Barney have the goodness to supply this want? The columns of the RECORD are open to her for this purpose.

I feel very thankful to you for the interest you have taken in the Barwick Baker memorial, and for what you have done to hold up the example of this good and noble man to others. I think it had better be announced that American subscriptions to this memorial are now closed, as are already the British and Continental. Herewith I send you the additional and remaining list of American subscribers, for all of which remittances have been made.

WM. P. LETCHWORTH.

PORTAGEVILLE, N. Y., Nov. 16th.

Wm. M. F. Round, New York City, Secretary of the National Prison Association of the United States, and Secretary of the Prison Association of New York . .	£1	0	0
Levi S. Fulton, Rochester, N. Y., Superintendent of the State Industrial School	1	0	0
Cadwalader Biddle, Philadelphia, Pa., Secretary of the State Board of Public Charities	1	0	0
D. C. Bell, Minneapolis, Minn., Commissioner State Board of Corrections and Charities	1	0	0
M. McG. Dana, D.D., St. Paul, Minn., Commissioner State Board of Corrections and Charities	1	0	0
Hastings H. Hart, St. Paul, Minn., Secretary State Board of Corrections and Charities, and Secretary of the Fourteenth National Conference of Charities and Corrections,	1	0	0
John D. Ludden, St. Paul, Minn.	1	0	0

I send a copy of a letter from Mr. Whitwell's friend in Kansas, who has settled his English children. You see they give satisfaction.

C. L. BRACE.

CHILDREN'S AID SOCIETY NEW YORK, Nov. 16th.

[*Copy.*]

MARYSVILLE, KANSAS, November 7, 1887.

Mr. C. L. BRACE, *Secretary.*

DEAR SIR:—I was sorry to learn that some of the children lately sent over by Mr. Whitwell were sent back by the authorities of New York. It is a great disappointment to me as well as to the men who were expecting them.

I have had the pleasure of placing in homes, here in Kansas, quite a number of boys sent to me by Mr. Whitwell at my request, to fill places where application had been made to me, and I am gratified to say to you that every boy under my care is giving good satisfaction, and all are earning their living and some considerable more. Arthur Langaheer is working for $150.00 per year and has $100.00 in the bank; Chas. Cobbe works for Mr. Ziegmeier for $10.00 per month, etc.

I dont know of any boys that the men with whom they live would like to part with.

There are a good many families here in the West who have no children, and desire to have the help of good English boys. I say "English," because they are preferred for the reason that they are more obedient than our own city lads, and they have a good reputation here. I have frequent applications for these boys, but it seems now that it is impossible to get boys through New York to fill these places.

My sons are both of age and gone, and I need a boy myself, and wrote to Mr. Whitwell to send me one, but I am afraid I shall be disappointed. I wish I could see the officers who stop these boys. I think I could be able to show that Mr. Whitwell's boys are wanted here, and badly wanted too. This country is not settled up quite as thick as New York City, and there is a scarcity of willing help on our farms, and the English boys are, as a rule, good to work. . . . I wish I knew how to reach the proper officer. I would like to write to him and see if I could not get him to let those boys I sent for come.

Yours very respectfully, E. P. C. WEBSTER.

The Badischer Frauenverein, or Association of Women in Baden, which is governed by a central committee, with its seat at Carlsruhe, of which Privy Councillor Sachs is the secretary, has 106 circles in different parts of the Grand Duchy. The work of this philanthropic society includes every department of humane effort—the care of children, of the sick, of the wounded (in time of war), of the poor, of discharged convicts, etc., and it pays special attention to the prevention of pauperism. An historical notice of this, which is said to be a model organization, was published by G. Braun, of Carlsruhe, in 1881. Councillor Sachs edits the journal of the association (*Blätter des Badischen Frauenvereines*), which may be ordered from the same publisher.

THE PROPER SIZE OF INSANE ASYLUMS.

We have read with some amusement and a little incredulity, the replies given by superintendents of hospitals for the insane in the United States, to the following question by Dr. Tucker, on his tour: "What is the greatest number of patients that can be properly treated for cure in one institution?" Our amusement is provoked by the contrast between theory and practice apparent in their responses. We have classified them, as follows:

100.—Drs. Carriel, Dewey, and Spray.

150.—Drs. Given and McFarland.

200.—Drs. Bullock, Clark, Cowles, Dawson, Fisher, Gale, Godding, Jones (Louisiana), King (Batavia Ill.), Mathewson, Parsons, Quinby, Tobey.

200 to 250.—Dr. Smith.

250.—Drs. Bland, Brown, Choate, Everts, Franklin, Howard, Kirkbride, Richardson (Ohio), Richardson (Pennsylvania), Rutter, Sawyer, Shew, Vinal, Wise.

250 to 300.—Drs. Bryce, Chase, Eastman, Grissom, Gundry, Park, Wardner.

300.—Drs. Draper, Hallock, Hayes, (Osawotomie), Hurd, Kilbourne, McDonald, Shurtleff, Stearns, Thombs, Wigginton, Wilkins.

350.—Drs. Harlow, Palmer.

300 to 400.—Dr. Andrews.

350 to 400.—Dr. May.

450.—Dr. Nims.

400 to 500.—Dr. Armstrong.

500.—Drs. Bowers, Jones (St. Peter), Kempster.

400 to 600.—Dr. Gerdard.

600.—Drs. Denton, Gray, Strong.

600 to 900.—Dr. Hall.

1,000.—Dr. McDonald.

1,250.—Dr Nichols.

Our incredulity relates to the application of these answers. It seems that the question cannot have been taken by all of the superintendents in the same sense, and this view is confirmed by the explanatory and qualificatory remarks made by some of them.

But it is evident that here is a fair field for discussion, and that the true opinion of the great majority of experts is antagonistic to large institutions. We shall look with interest for the action of the Association of Medical Superintendents on this question, next year, when the "propositions" are to be revised in the light of more recent experience.

Dr. Tucker says:

It appears, from the written opinions furnished to me by the various superintendents, that about 300 is the maximum number of patients which should be contained in one asylum, for individual care and treatment by the superintendent; and that a less number would give still better results and secure a higher percentage of recoveries.

And again:

The general rule is to make the higher remuneration of the superintendent dependent upon his being able to get an appointment to an asylum containing a large number of patients, though in point of fact he has less work. The superintendent of such an asylum will have perhaps double the salary of the superintendent of a small asylum, but he will have the assistance of three or four medical officers, who relieve him of the greater part of his work. It is thus the direct interest of the superintendent to encourage the formation of large establishments. Some of them have candidly informed me, in reference to limitation of numbers, that, if salaries were the same, they would advocate a limit of 300 (or less) patients, as calculated to give the best results in recoveries. Thus, though the congregation of large numbers is notoriously inimical to patients, the direct personal interest of the superintendents tends to perpetuate and extend the evil of large asyums.

A lie to others only entangles matters, and delays the settlement; but a lie to one's self, set forth as the truth, ruins a man's whole life—Count TOLSTOI.

There are 4 public institutions for the insane in Switzerland, with a capacity of between 3,000 and 3,500 beds, which is far from sufficient. The cost of maintenance is about 40 cents a day.

Every penny, whether in the form of money, food, or clothing, which is given to an able-bodied man, woman, or child, without an equivalent being furnished in labor, is worse than wasted.—Prof. FRANCIS WAYLAND.

JOSEPH STANSBURY.

In glancing over the pages of the 100th Annual Report of the Pennsylvania Prison Society, we observe a list of the original managers elected at the first organization of the "Philadelphia Society for Assisting Distressed Prisoners, February 2, 1776," in which occurs the name of *Joseph Stansbury*. This Joseph Stansbury, who emigrated from London to Philadelphia in 1767, was one of the maternal great-grandfathers of the editor of the RECORD; and we take pleasure in tracing our hereditary interest in prisons and prisoners in part to this distant source.

A grand-daughter of Mr. Stansbury, Mrs. Caroline M. Kirkland, of the city of New York (who was an author of some repute in her day), was the corresponding secretary of the Female Department of the New York Prison Association organized January 18, 1845, a little more than a month after the organization of that association. Her son and daughter, Mr. Joseph Kirkland and Miss Elizabeth Kirkland, of Chicago, are, in their turn, members of the board of direction of the Prisoners' Aid Association of Illinois.

Mr. Joseph Stansbury had a son, the Rev. Abraham O. Stansbury, who was associated with Dr. Gallaudet in the opening of the American Asylum for the Deaf and Dumb at Hartford, Connecticut. He held the position of superintendent or steward, (in which he preceded the Rev. Samuel Whittlesey), but left it to become the first teacher of the deaf in New York, at (and we believe before) the opening of the New York institution, where he endeavored to introduce the English or articulation method of instruction, but failed in the undertaking. His sister, Miss Mary Stansbury, was for many years the assistant principal of that institution.

These are circumstances of no great interest to the public, but they illustrate how a benevolent nature is transmitted from one generation to another, and point the moral that it is always worth while to deepen and make permanent, if possible, the impulse to benevolent work which may often be observed in young people, since we do not know when it will cease to operate.

THE AMERICAN ASYLUM SIXTY YEARS AGO.

In a private letter from the Rev. A. O. Stansbury to his brother, dated July 12, 1817, the following (unpublished) description of the American Asylum at Hartford, is given:

In regard to situation, it is every thing that could be wished. The house is on the main street, and commodious, with an extensive view in the rear. You see a finely cultivated country, with houses here and there, half covered in trees—all wooden; some two stories, mostly one; painted red, and sometimes not painted at all. Two or three, more polished, shine in white. A small river is seen, like a looking-glass reflecting the beautiful trees and shrubbery on the margin, which nearly hide it from the sight. Three handsome country-seats, with porticos and lofty pillars, out-houses, fences, and other marks of wealth around them, improve the prospect from my study window, which also overlooks a spot of garden 25 x 45 feet. Here grow lettuce and radishes and beets and beans and corn and cucumbers and cabbages, with a few plants of parslain, pig-weed and red-root, and plenty of fine young parsley, as it would appear, but which, like false religion, is the more dangerous from its appearance: *hemlock, in fact*, spared and nursed when it first made its appearance, but now it expands, it shoots, the object of my greatest aversion—I have declared a war of extermination. In this little spot I "moralize each spectacle," and read some sage lessons (without a pun, as Coleman says of Merit's Bath), but which are easier read than practised.

Opposite to the study door is that of the bedroom; an entry runs between, leading down a flight of stairs to the front door, something on the plan of the new-fashioned houses in New York. One of the front rooms, each of which has two windows, is the dining-room, and the other our parlor, where you may see a pair of card-tables *à la mode*, and a stand ditto, a dozen of Palmer's chairs, a looking-glass that you saw before, and my picture of Carisbrooke Castle over the mantle, with the two portraits on each side of the door leading into the dining-room, not omitting a hearth-rug, and plated candlesticks, and three urns or ornaments that crossed the Atlantic with us.

Here I want to see you, and sit down and have a long talk; to show you our family of twenty-one mutes, an interesting group. They are making rapid progress, and all the visitors go away highly pleased. No doubt you have seen the account of the President's visit to our establishment. He paid the greatest attention, and expressed himself very handsomely, congratulating us on having so well succeeded in so benevolent a plan. Many persons shed tears, and all appear sensibly affected. For my own part I find no abatement in the interest these objects excited, but rather an increase: it has not that vivacity which belongs to all new impressions, but there is more of depth and solidity. As our good Dr. Mason said of Christians: "Young men feel more, but old ones do most." I instruct them in writing gratuitously an hour a day, and find them apt scholars. They submit to regulations without much trouble, and the domestic economy proceeds in silent regularity. The morning bell assembles them all to worship; till seven they amuse themselves, and then breakfast; after which they look over their lessons. At nine, school begins. The rooms are below, one occupied by Mr. Clare and the other by Mr. Gallaudet. The lessons are written down on slates placed on easels: these are so large, that the writing (with chalk and paste) may be read by the tutor from his station. At noon, the prisoners come forth and wash off the dust. By one, dinner is on table, and after dinner the pupils retire to sew, etc., in their rooms, and walk and play till two, when they write till three—boys one day, girls another. At three, school collects and at six dismisses. Then comes tea, and after tea a walk or a visit till nine, when all assemble again for worship. The boys make their bow and go to bed; the young men sit up and talk with their fingers and read over their board lessons (printed on the Lancaster plan) for an hour, when men and women, boys and girls, all vacate the busy dining-hall, and we shortly retire. Thus passes day after day.

CHARITY ORGANIZATION.

By CHARLES J. BONAPARTE.

The work of the Charity Organization Society has been a good deal misapprehended in Baltimore, and much of the prejudice, which the society has undoubtedly had to encounter, has arisen from supposing that it was exclusely intended as a detective agency for the discovery of bogus objects of charity.

One gentleman, who favored us with an address yesterday evening at Oratorio Hall, said that the difficulties in inculcating the principles of the Charity Organization Society, or, at least, in having them readily accepted by the community, arose, in large part, from the fact that we had been all educated in the idea of charity which was generally represented by the pictures so often found in religious papers or Sunday-school books—of the child giving a penny to a beggar; and he remarked (and with great justice) that the chances were ninety-nine to one that the beggar was an impostor, and that the child was a dupe, and that it was a part of the mission of Charity Organization to point out these facts as the natural consequences of the idea which was thus represented.

That is a part of the mission of Charity Organization, but it is not the whole, nor, in my opinion (which is not, indeed, entitled to much weight), is it the most important part. I think that charity looks, not merely to the beggar, but also to the child; it looks not merely to its effect upon the person who receives the charity, but also to its effect upon the giver of alms. There is a general disposition, I think, among those who are, to some extent, in sympathy with our aims and purposes, to look at this matter somewhat in the very ungallant light in which St. Paul looked upon marriage. He said that persons who married did well; but those who did not did better. So it is supposed that those who give without discrimination do well, although those who give with discrimination and judgment do better. But it is the cardinal principle of the Charity Organization Society, that those who give without discrimination do not do well at all, but do ill. They not only do ill to the persons to whom they give alms, but they do a positive injury to their own character, because they attempt to persuade themselves that they are doing a good work, when they know in their consciences that they are not doing a good work at all. They attempt to persuade themselves, and owing to the readiness with which human nature can generally be persuaded of any thing by itself, they very often succeed in partially persuading themselves, that they are actuated by thoroughly philanthropic and kindly motives, and by purely disinterested sympathy for suffering humanity, when, in point of fact, the motives of their conduct are nothing better than selfishness, laziness, and moral cowardice. These are the characteristics that are promoted in the giver by the system of charity which teaches any one that he can benefit his fellow-men otherwise than by the thorough exercise of his best moral and intellectual faculties in their service; and it is the duty and the province of the Charity Organization Society to teach men that they have no right to escape from the obligation of doing good to their fellow-men to the best of their ability, by doing real harm to them, without any exertion on their own part. The supposed child, who gave the imaginary penny to the hypothetical beggar, probably educated itself into a pretentious feeling of self-righteousness for the rest of the day, which rendered it more or less disobedient to its mother, more or less intolerable to its companions, and probably brought it near to the infliction of that corporal punishment that, perhaps, was less frequently administered in those days than would have benefited those brought up in that idea of charity.

We propose to show by our work that in charity we do not do as in some European countries they do for their military service, pay so much money, and then escape from giving time and labor, and perhaps life, for the service of one's country. In like manner we show, or seek to show, that you cannot pay so much money down on condition that you be released from the obligation of looking after your suffering fellow-creatures, and seeing that they are morally, as well as physically, bene-

fited by your exertions. We ask that to this great work of relieving distress, and of preventing distress from producing vice and crime, and all the evils attendant on ingrained pauperism, there shall be devoted the best powers of the human mind, and that we shall study it as carefully, as earnestly, as industriously, as we do the other departments of physical and moral science. The first requisite, or rather the first effect of such a study of the subject, will be to produce a literature of charity, which shall contain the gathered experience of one generation, transmit it to another, and thus enable the world to grow the wiser in the matter of relieving distress, by all which the world has already learned on that subject. A most important branch of our mission is to encourage the spread of this literature, to increase its volume, and also to promote its general use.

FOUR CARDINAL POINTS.

Our experience in Philadelphia has led us to these four principles, which we regard as the four cardinal points of wise charity :

(1) *Intelligent and discriminating relief.*

Relief there must be ; but it must be discriminating and based on knowledge. It must have regard not only to the present condition but to the history of the applicant. Indiscriminate relief is a curse. The soup-house is from the adversary. Next to alcohol, and perhaps alone beside it, the most pernicious food is indiscriminate soup. A person once wondered how there were so many Smiths, until in passing through Massachusetts he saw a sign : " The Smith Manufacturing Company." Upon every soup-house might be written : " Tramp and Pauper Manufactory."

(2) *Employment, not bread.*

Give people something to do, rather than something to eat. My brethren in the ministry are perhaps somewhat responsible for the aspect in which labor is presented. We are apt to speak of the curse of labor. But labor is not the penalty, but the remedy. We are very apt to mistake in this matter. A child goes out and roams the fields and eats something that is not good for him. He comes home, and in the night is sick, and his parent gives him medicine. The child is apt to think that medicine is the penalty. No, it is the remedy. Now, labor is not the curse but the remedy ; and there can be nothing like reform without labor as the beginning of the alphabet.

(3) *Personal contact between the helper and the helped.*

We must *touch* the poor ; we can do nothing with a ten-foot pole. Personal contact inspires the poor with self-respect, kindles in them something of nobleness and chivalry. Lord Shaftesbury found in a very degraded neighborhood a lovely young woman teaching a score or more of savage men. He said to the man in charge of the building : " I am alarmed about that young woman being there." The superintendent said : " I am alarmed too, but not for the same reason that you are. I am afraid that some man, perhaps half drunk, might come in and offer some affront to her ; he would be torn in pieces." Lord Shaftesbury was attending a flower-show, where the very poor were exhibiting the flowers that they had raised, when he felt a little hand touching his ; he looked down, and a little girl said to him : " Please, sir, will you let me give you a kiss ?" He took her in his arms, saying : " Most gladly, and I will give you a kiss in return." This contact awakens nobleness, if there is a spark of it in a man's heart. The last point is

(4) *Moral reinforcement.*

It is not bread they want, it is soul ; it it not soup, it is spirit. The poor are bankrupt in brain, in heart, in hope, in inventiveness, in resources, in self-government. It is these that need to be reinforced and built up. Let them seek the kingdom of God and his righteousness, and all else will be added to them. If the *sources* of pauperism were removed, there would be no pauperism, and only poverty enough remaining among us to keep our hearts gently pulsating with love to our fellow-men.

—Rev. Dr. Wayland, at Baltimore.

A WEALTHY BEGGAR.

A Boston dispatch says :

From a beggarly little room at the rear of No. 71 Albany street Mrs. Mary Smith was removed to the city hospital, Saturday night, where she died before morning. She was 76 years old, and without doubt the most raggedly dressed woman in Boston. Her apartment was miserably filthy, and her clothes were little better than old rags, kept together by strings.

Mrs. Smith was a professional beggar, and it was while limping about on her daily round in search of charity, Saturday afternoon, that she was knocked down and run over by a careless butcher boy at the corner of Howard and Hudson streets. Somebody removed her to her home and notified the police and had her taken to the city hospital. She was not badly hurt, but her advanced years, and her enfeebled condition resulting from long years of privation, could not withstand the shock. Before she died, she said something about her money, and asked that Lawyer Charles Colbeth be notified. The hospital attendants believed the poor creature was wandering in her mind. This morning, however, word was sent to the lawyer, when they were surprised to hear that the old woman had recently made a will and was worth several thousand dollars.

The police were notified and an officer detailed to search the miserly lodgings. Opening the door of the old woman's room, a foul odor greeted him, and a dozen rats disappeared leisurely into their holes. The officer began his search by ripping open the first of the two old mattresses, when, to his surprise, he discovered several handfuls of gold and silver, and saw that many of the bills were rolled up into wads and tied with greasy strings. He cut these with a knife, and counting the wealth, found $630. On the wall over the bed hung an old petticoat. Mechanically thrusting his hand into the pocket, he drew out a hard rag. Opening this, $70 in bills lay in his hand. As the officer grasped it to replace it on the hook, he felt a hard bunch of something inside the lining. Cutting the threads with his knife, a little bag dropped out and $6 in small silver coins rolled off on the floor. Inside the door another dirty article of apparel hung. It was searched, and in the lining was found secreted a large pocketbook. Sewed into this were bills of various denominations amounting to $70.

On the floor lay a mattress, black with filth and rolled up and tied with a piece of clothes-line. Inside this and wrapped carefully in a dozen newspapers was a package of United States government bonds of the issue of 1887, bearing 4 per cent. interest, and amounting in value to $600. Down in a corner of the bag were two bank-books of the Franklin Savings-bank, each showing a deposit of $1,000. Continuing the search, a black dress was found, and in various parts of the lining were found, sewed in separately, $15 in bills and silver. In a bureau was found $150 in gold. The entire amount of money and bonds amounted to between $6,000 and $7,000, which was turned over to the police authorities.

RIVERSIDE.

The last contract in the Western Pennsylvania Penitentiary at Allegheny, expired on the last day of October. It was that of the Riverside Boot and Shoe Factory of Chicago (C. M. Henderson and Co.). The town of Dixon, in Illinois, has given to this firm six acres of land, for a factory, and they will build there. The machinery formerly in use in the penitentiary has been transferred to that place. The boot and shoe contract was first let in 1873. Henderson and Co. have had it for three years past. Its discontinuance has for the time being deprived many prisoners of occupation. In an interview with the warden, Mr. E. S. Wright, published in the *Pittsburgh Commercial Gazette*, he is reported to have said :

Since the adoption of the contract system, or during the last fourteen years, there have been a number of industries established at the institution, the contracts for which have one by one expired. This necessitated the concentration of more men upon the industries which remained, until, under the shoe contract 325 men were employed, and almost as many more in the mat-making department. Of all the industries started at the penitentiary, all but one have been continued elswhere. It is true that a number of changes of contractors have been made, but the trade built up in any branch while at the penitentiary, has, with this one exception, been so large as to enable the company to carry it on elsewhere with citizen labor. The manufacture of structural iron, which at one time was quite an important branch of industry at the penitentiary, was removed, on the expiration of the contract, to Uniontown. The iron-chain industry was removed to Beaver Falls. The whip industry is carried on in West Virginia ; the cigar, broom, and tin-ware industries are now carried on in Allegheny ; the manufacture of boots and shoes will be carried on at Dixon. The only manufacture that was discontinued at the expiration of a contract, was the marbleizing of metals and the polishing of marble. No industry has ever been abandoned in the penitentiary on account of lack of profit.

At present most of the men are employed in moving the shoe-factory or making structural iron for the new wing ; but we have not decided what employment will be given them when this is finished. It is quite probable that 60 or 70 of the shoemakers will be transferred to the mat-makers' department. This industry is at present carried on under some temporary sheds erected for the purpose : they are too small to admit of more men being employed. We shall, however, now remove it to the brick building occupied by the shoe factory. It does not require much skill to be a mat-maker, and we can teach the business to a man in a few hours. At present this is the largest mat-factory in the world, and for a crushed-out industry seems to thrive very well. The work also is well-suited for criminals. It is healthful and light, keeps them cheerful, and altogether we are much pleased with it. While this will employ 70 of the shoemakers, what form of industry will be found for the remaining 250 is as yet an unsettled problem. The men who are now confined are commencing to fret, but they are quieted by the thought of each that he will be one of the 70 who will be transferred. We are studying every feasible plan, as the men must have some employment. They cannot live if they are idle.

THE BALTIMORE AND OHIO RELIEF ASSOCIATION.

By John K. Cowan, Esq.

The Relief Organization was founded in 1880, by the railroad company, which contributed largely toward it. It was first made optional to any in the service, but compulsory upon those entering after a certain time. Any man could pay 25 cents a month, and that entitled his family to $250 if he died; or thirty times 25 cents; and if he takes thirty benefits, then his family receives $7,500. He was allowed to pay 25 cents more and to receive sick-benefits, and 25 cents more for accident benefits, and in that case he was entitled to receive an extra allowance, and also to receive surgical and hospital care. Seventy-five cents was, then, the least sum he could pay, and be entitled to all three benefits. The organization has grown since it was founded, and now embraces some 20,000 employés, nearly the entire service of the company. Now I want to give two or three illustrations of the mode in which it works, and of the good indirect results that have come from it.

In the town of Garrett, in Indiana, are situated the shops of the Chicago division of the company. The secretary of the Relief Association, in examining the roll of the employés, found that a large number of men were sick in that particular place. On the roll you can see at a glance who is sick at a certain place, how many, and what is the cause of their sickness. At once they instituted a thorough examination. The medical inspector reported that the shops were badly drained. Immediately the company remedied the defects, by building entirely new drains, but the disease continued. Another examination was at once instituted. In this case the medical examiner found that the water used for drinking purposes was full of vegetable poison. At once a change was made. The water was no longer taken from that place; wells were sunk and, fortunately, fresh and pure water was found not far below the surface. Immediately the disease disappeared, and has never returned.

That action had in it two elements: the humane element, to take care of the men; and the selfish element, the benefit of the association, to have fewer sick-benefits to pay. Now the indirect result of these two causes was this. Till that time, the water for the engines had been obtained from the same place as that for the men. The water from the lake near by was full of mineral substances that caked about the flues of the boilers. That cake is a non-conductor of heat, and it would be only a few months before all the flues of the boilers had to be taken out and new flues put in, which resulted in an enormous increase in the expense of that division. But the new wells produced pure water; and this being used afterwards in the boilers, reduced the expense of the division.

I can give other illustrations. At Piedmont the water was examined under similar circumstances, and it was found in a bad condition. The defect was at once removed, and the employés were benefited. It was found that certain diseases were prevalent at certain places on the road. The management of the association at once took up the idea of distributing remedies, and acted on it. Now, if you go along the line of the road, in many places you will see a man with a hand-car, in which will be found medicines for diseases prevalent in particular sections. The effect of the early distribution of these medicines was to reduce the sick-list of the previous year very largely, and saved them from $15,000 to $20,000 in the subsequent distribution of sick-benefits. Thus you procure for the company a body of healthy men. When a man is subject to an illness which does not incapacitate him from service all the time, he is not able to do as much work even when not ill, as one who is perfectly able-bodied. Thus, again, on the low plane of profit, on the selfish plane, the company is the gainer.

Of course, in the distribution of sick-benefits, a man gets from 50 cents to $2.50 a day, according to the number of benefits he has taken, and this is an incentive to a fraud to get benefits, by shamming sickness. That is guarded against by the most rigid inspection. It is also guarded against by the fact that a man caught shamming once never works another hour for the Baltimore and Ohio, and that is sufficient to prevent the frauds that might otherwise have been practised under the system of sick benefits.

It has had another effect. An examination of the line has shown that there were many defects. For example, the relief association has practically removed all the low over-head bridges, sometimes placed there by the company, but oftener by the counties, or cities and towns. An examination showed that, leaving out of account the score of humanity, it was a pecuniary benefit to raise the bridges rather than pay the policies on the lives of the men who were killed by them. Another examination has shown that if a thorough Yankee will invent an automatic coupler for freight cars, that can be used satisfactorily, it would readily be adopted. The payments for injury from coupling-accidents are greater than the interest upon the money required to equip the entire number of freight cars with the new coupling. You see, therefore, that the association, though having for its main object the care of the men, in securing for them freedom from accidents and disease, has its reflex benefit in a pecuniary way for the company.

An indirect result has been the establishment of a library at Mount Clare, the establishment of a technical school, and of the Savings Fund, with a building feature connected with it. I will speak of the latter first. Under our charter the railroad company must guarantee all the engagements of the association; so that, behind the promise of the association to pay its benefits to those who deposit their pennies, is the whole property of the company.

The Savings Fund was instituted with a good deal of trepidation at the beginning. The employés did not come forward at first. They were a little afraid. The remark was made: "Well, if the company finds that we are making so much money, they will cut down our wages." But the opposite was the truth; because saving on the part of an employé would show him to be a better servant of the company, it would be a reason, not for his discharge, but for his advancement. To-day there are $500,000 invested in the Savings Fund of the Relief Association by the employés from their little savings. Some curious instances have occurred. Remember that, though the line not only passes through Maryland and West Virginia, but also passes through the imperial States of Indiana, Ohio, and Illinois, yet there is not a single savings-bank or institution between Washington and Chicago. There was a track foreman, getting $1.25 a day, who deposited $1,300. They can go to the nearest agent and deposit any thing over a dollar. This fellow deposited $1,300. Where do you think he had kept it? That money had been carefully collected through years of toil, put into cracks of his cabin house, and there lain covered over with mortar till it was brought out to be used in a way of which I will tell you. Negro porters have deposited as much as $1,000. Flagmen have deposited as high as $1,200. What is done with the money? In the first place, the railroad company guarantees 4 per cent. to the depositors, which is better interest than most savings-banks give. Then the depositor is entitled to the increment. Where does it come from? Nearly the whole of this $500,000, as much as $400,000 at least, is to-day loaned out to other employés, and is put into homes on the line of the Baltimore and Ohio. You see, therefore, that the results of the accumulation of these little savings of one set of employés enable another set of employés to build homes over their heads.

The library is a voluntary thing. The money for it has been contributed by the officers and employés. The train service is used for the distribution of books, and you can easily see the value to sick employés of distributing books in mountainous districts, far from any other library. It is astonishing to see the orders for some of these books, an engineer ordering an encyclopædia, and a track foreman a scientific work. If you go down to the central station, you will find every one of the watchmen, I dare say, with one of these books. There is one old fellow down there that I think must have read Dickens through three times. Every time I see him at night he has one of Dickens' books in his hand.

The school is practically an accomplished fact. Really these institutions are largely the result of the present president's generosity and his good sense, coupled with the organizing genius of his assistant, Dr. W. T. Barnard, who has written a report upon the technical education, that I have no hesitation in saying will become a classic on the subject. The school was started for the purpose of instructing our apprentices in the science underlying the mechanic arts. We thought we ought to have more brains in the mechanical department. Two years ago we examined 147 apprentices, and not one was found who was fit to be put in a technical school, where they would be taught geometry and the mechanics of the steam-engine and hydraulics. So we established a night school for the purpose, and got forty to attend this school. Out of forty we have secured a few who have been placed in the draughting department. But we made an applicant for entrance to the Mount Clare shops as an apprentice pass an ordinary grammar-school examination before he was admitted. To-day we have seventy-five in the mechanical school. We have not made the requirements high. Our tendency will be to elevate them as fast as we can get the boys educated up to them. The fact has been this: under the rule of the company the son of an employé was entitled to preference. The effect of this school is that the son goes to school, where he would not before. Every little while I find a complaint: "You are not treating your employés right, because the sons of other men are getting into the shops." Then we simply take the papers to the complainant, and explain that the only way for the boy to get in is for him to go to school and get enough education to make him an efficient mechanic.

To-day our draughting department is drawing from that school our most approved draughtsmen. Moreover, the class of boys that is coming into the school is better. We are getting a higher grade, more intelligence. We not only teach them in the school, but the instructors are now taking them into the shops.

I have said more than I intended to say. What we have done is probably not either "public or private charity," as managed in large towns, but it is on the right line, and I thought that it might be interesting to you who are interested in such work.

THE SAVINGS SOCIETY.

In the year 1879 the Newport (R. I.) Charity Organization Society, finding that the poor who applied to them for relief during the winter were so careless and improvident that in many instances, while their neighbors on exactly the same income lived comfortably throughout the year, they were obliged to come often for assistance.

After discovering this fact, the Society determined to help these improvident creatures to think of the future and to lay by money in summer, their harvest season, for the extremity of the winter. With this object they secured the services of four ladies, who volunteered to call every week from house to house to collect the small sums that these people could afford to lay by. On first introducing this plan a small premium was offered to the savers in the shape of groceries

and coal at wholesale prices, but this plan was afterward abandoned, and now no inducement of any kind, other than the natural advantage of money laid by, is offered by the Society.

In one year, by means of this house-to-house visiting, $690.19 was collected in small sums, and since this beginning over $10,000 has been saved by many of those very people who before were begging for relief.

In the year 1885, knowing of the great success of the Newport Savings Society, the Castleton (Staten Island) Charity Organization Society decided to take up the work.

The Savings Society on Staten Island has had remarkable success. In the two years of its existence in Castleton nearly $4,000 has been collected, and last year alone more than 8,000 visits were paid to 500 (five hundred) different families.

Edgewater, S. I., was the next place to introduce the Society, and the success here was even more remarkable, $3,000 being collected in one year's time, and the number of visits mounting far into the thousands.

The operation of the Society is very simple. In the Staten Island Charity Organization Society a number of small bank-books were procured, with the rules of the Society printed on the outside cover. These were enclosed in an envelope and given to the saver, who, on joining the Society, promised to lay aside a certain sum each week for the collector. The collector calls on some regular day and enters in ink the date and the amount received in the saver's bank-book, and also in the book which the collector keeps. The saver is given to understand that the Society is just like a bank—the money, part of it, or all of it, can be withdrawn at any time—the saver can drop out of the Society at any time, and that in joining no special obligations are incurred.

The advantages which must follow such a system of regular visiting are apparent to all engaged in Charity Organization Society work.

The main objects gained, however, by the introduction of the Savings Society are two. First, the inculcation of thrift; and second, the aid to Friendly Visitors which the Society offers. To raise the needy above the need of relief is one of the first principles of the Charity Organization Societies. That the Saving Society is a wonderful aid in this work of helping the poor to help themselves, has been proved beyond question by the Society's work on Staten Island.

HELPING OTHERS TO HELP THEMSELVES.

We trust that we do not invade the domain of private and personal sorrow, nor violate any confidence in giving to the world the exquisite tribute paid to the memory of Julia Romana Anagnos by Dr. William T. Harris, of Concord, at a memorial meeting of the Metaphysical Club of Boston. Rarely have we met so true and philosophical an exposition of the essential principle of charity, illuminated, as it was, by the example and recollection of one who embodied it in her daily life.

It is with the utmost diffidence that I say a word on this occasion. I feel that I am in the presence of those who have known our departed one for many years, and my acquaintance with her is quite recent. I suppose that the utterances of those who have spoken and will speak here to-day, will bear a similarity, will be nearly the same story repeated. Those who have known her, the longest will give us the most facts and incidents that illustrate this one thought of her life, because Mrs. Anagnos was of a plastic nature; all of a piece. The same living idea appeared in the simplest thing she did; appeared in her presence, her manner, and her thoughts. Consequently, she has made a unital impression, one single impression, as it were, on the minds of all.

The brief time in which I was acquainted with her, was sufficient to impress upon me very strongly the features of her character that have been brought to our minds so vividly by the words of Mr. Dwight just spoken. There was to me, of course, as there was to you, a great grief when I heard of this untimely event, that had deprived the community of one of its active sources of power. My sorrow was assuaged as my thoughts at once reverted to her pure enthusiasm for philosophy, and to her gift for weaving philosophic thoughts into a graceful literary style. She was a great source of power in the sense that she acted in the same line with what we consider the highest and most divine influx of power in the universe. If there is a principle that we can worship for its being the highest ideal, and can worship for its being the deepest real principle that moves at the bottom of things, that principle is divine charity, the principle which loves what is highest and what is lowest, but loves to bring that which is lowest up to it; not to bring down the highest, but to bring up the lowest. It is that principle which makes for those lives in it a real *Paradise*. This life in paradise it was which appeared in the face, the voice, the tone, the manner, and aspirations that we love so well to look upon in the meetings of this club, because Paradise is that realm wherein each participates in what all do, and which gives to all that which is best, and draws its own happiness from seeing others participate in the good. Blind charity gives that which injures, sometimes, but the highest charity always gives that which tends to produce self-help, and self-help is the highest gift to a fellow-creature. Mrs. Anagnos saw that principle, and I think that it was that principle, especially in these last years, which impelled her to look more to the great work of helping others by the diffusion of light, seeing the light herself, and bringing others into the light. It is the knowing how and what to do, the seeing into the highest principle in the world, which is the readiest preparation for self-help; therefore it seemed as though in the latter years of her life that she became more and more of this conviction, and that all her being concentrated more and more upon the helping of all persons into the light. From her earliest youth, as we have heard here to-day, and as we all know, she had helped others materially and spiritually,— helped the unfortunates, helped them to help themselves. She had now come to trust that highest knowledge, that philosophical view of the world, which sees and explains the details of the world and brings into clearness all the moving principles. She had come to feel that this was the one great occupation which, as Spinoza says, brings us into "the form of eternity." And when one finds in the occupation of life this work, and says, "I will select it for my eternal vocation," he has adopted the only vocation thinkable which can last into the next world. This is the doctrine of Christ, that the divine Creator works to bring all men up to Him. There is no other vocation that will last through the eternities, because this is the only one whose object will always exist. It is expressed sometimes "the missionary spirit," which devotes its life to the salvation of others. This spirit which is "in the form of eternity," Mrs. Anagnos had entered into, and however much we may grieve over this great loss to our own circle, and the much wider circle to which she belonged, yet we do not grieve for Mrs. Anagnos herself, for she has already come into "the form of eternity"; has already entered upon that vocation which needs no change with the change of death, but goes on eternally into the world of immortals, working into combination with all souls on the highest plane of light and truth. She has entered the invisible church. Even *a short life*, the life of a child (as we have read in a story lately printed), may come to renounce itself and live for the highest things. Such a life does not change its vocation with death. It is a piece of eternal existence. And still more in the case of this mature life, whose early aspiration, had made her youth glow with sympathy for the suffering and unfortunate, and whose ripening thoughts had brought her with later years into this work of making clear the thoughts of the deepest thinkers, we feel that there was a crown already won while yet on earth; and as we look at that beautiful, innocent, and angelic face looking eagerly for light and truth, we could see that crown in visible outlines amidst a halo of brightness.

There is not so much of pain as of rejoicing in our hearts that human life can come to so much on this poor planet, and that we, too, have been participants in it, in that we have been able to see it and live near it.

THE NEGRO'S EAR.

WHY DEAFNESS IS SO RARE AMONG AFRICAN PEOPLE.

Among the papers read before the section of otology was one by Dr. T. E. Murrell, of Little Rock, Ark., on "Peculiarities in the Structure and the Diseases of the Ear in the Negro." Dr. Murrell said: "By negro is here meant the typical African, and not the mixed races. The negro has fewer aural affections than the white man, and for this reason deafness is much less common in these people. His immunity from aural diseases is due to other than accidental causes alone. Peculiarities in anatomy are met with sufficiently striking to explain some of his exemptions. The following peculiarities in the anatomy of the ear and adnexa are more or less conspicuous: The pinna is small, with lack of development above the concha, and is set closely to the side of the head. The external auditory canal is large, quite straight, and of less average depth than the standard. The membrana tympani is large in its diameters, and forms a less oblique angle with the axis of the canal than that usually given. The mastoid process is very slightly developed and inconspicuous. The pharynx is large and capacious, with great breadth between the fauces. The nares are broad and flared, giving immense breadth to the choanæ. Deflection of the septum is seldom an obstruction to nasal respiration. Diseases of the external auditory canal are mostly accidental and traumatic.

"Foreign bodies, both animate and inanimate, frequently find their way into the wide, straight canal. Impacted cerumen is less common than in the white races. Otitis parasitica is rare. Otitis media suppurativa acuta is rather frequent in children, but less so than in whites. Rhinitis purulenta is common in strumous children, and in these the suppuration of the middle ear mostly occurs. Recovery generally takes place, with little loss to hearing. Otitis media suppurativa chronica is still less common. In adults it is seldom encountered. Mastoiditis is extremely rare. Otitis media catarrhalis chronica is very infrequent. Pharyngitis et rhinitis chronica are seldom met with, and hence the absence of the middle-ear affection. Otitis media proliferativa occurs in the aged, but not in so large a ratio as in whites. Otitis interna is almost unknown out of infancy, unless traumatic. Nerve-deafness, except in deaf-mutes, is extremely frequent.

"Deaf-mutism is of much smaller percentage than in the white races. Nervous diseases are infrequent in the negro. Cerebro-spinal fever, a so frequent cause of deafness, is almost unknown in these people. Among the accidental causes of aural affections may be mentioned: The Southern negro lives in open houses, and is therefore less liable to head-colds than otherwise. His colds are mostly pectoral. He lives simply, generally has good digestion, and is not lax in tissue. Hence the infrequency of otitis media. He is proverbially cheerful and happy, and never allows responsibility to weigh upon him. This is attributable to the inferior development of the moral side of his nature. Through this he gains immunity from a large class of nerve diseases common in the eager, high-strung Caucasian."—*Charleston News and Courier.*

THE PENAL COLONIES OF FRANCE.

France made an unsuccessful attempt about a hundred years ago, to establish transportation. Criminals convicted a second time were ordered, by a provision of the penal code of 1791, to be transported for life. By an act of the 24th Vendemaire, in the year II. the Convention extended the application of this order, so as to include vagrants also; and by the law of the 11th Brumaire, of the same year, the island of Madagascar was designated as the site of the proposed penal colony. But the naval war between France and England prevented the execution of this design. Accordingly, in the year X. the infamous law of the 23d Floréal, re-established the obsolete penalty of branding with a hot iron, as a substitute for transportation, until such time as it might be possible to carry the provision of the code into effect. Meanwhile it remained a dead letter until, in 1810, the Code Napoleon was adopted, (in which no mention of transportation was made), which abrogated the former code and put an end for a while to this project.

But the question continued to be discussed, and very distinguished names are found both among the friends and the enemies of French transportation. Finally, by an unconstitutional ministerial decree of the 8th of December, 1851, during the reign of terror which succeeded the *coup d'état* of December 2d, transportation was in fact established. This decree named Guiana and Algiers as colonies to which prisoners might be sent; but it was modified, the year following, so as to apply only to Guiana. In May, 1854, an act legalizing transportation was passed, and this penalty was substituted for imprisonment at hard labor in the *bagnes*, which were suppressed; though that at Toulon continued to exist, until nearly twenty years later, a sa dépôt for convicts awaiting their passage across the sea. New Caledonia, an island in the South Pacific ocean, about 700 miles east of Australia, was made a penal colony in 1863, though at first only as an experiment. Guiana and New Caledonia are the only French penal settlements, though some military prisoners are sent to Algiers.

The history of the attempt to colonize Guiana is inexpressibly sad, and the French are chary of allusions to it. The first cargo of convicts was landed at the Safety Islands,* in March, 1852. A settlement was afterwards effected by Admiral Fourichon, on the main-land, at the mouth of the Oyapuck, near Silver Mountain. Sixty-three per cent. of the convicts died of yellow fever and malarial diseases; it was abandoned. A second settlement was attempted at St. George, on the left bank of the Oyapuck; miasmatic fevers compelled its abandonment also. Effort after effort was made to find a healthy location—at *la Compté*, at Sparouine, on the plains of St. Louis, at Kourou, and elsewhere; but each was given up in turn. One can almost see the grim skeleton chasing the hapless emigrants from station to station, and mocking their vain attempts to escape him. Count d'Haussonville, in the report made to the National Assembly, in 1873, on the penitentiary system of France, says that, during the first period in the history of this colony, the average mortality was 25 per cent., and that at some places it reached 32 per cent. In fact, Guiana lies too near the equator to be habitable by Europeans. The coast is marshy, the temperature always high, and rain falls 180 days in the year. It is devastated by yellow fever (which is said however not to be endemic), by marsh fevers, by dysentery, and by a fatal anæmia. In face of the depressing climate, even marriages tend to become sterile. In consequence of the terrible mortality, the government, in 1867, relinquished the purpose to send European convicts thither, and Guiana is now reserved for negro convicts sentenced by the courts of Guiana, Martinique and Gaudeloupe, and Arabs shipped from Algiers.

An account of the present condition of the colony may be of interest. The Safety Islands are the place at which prisoners land on their arrival. The government maintains a number of workshops there. The administrative offices are at Cayenne, on the main-land; this is the central dépôt for supplies, and there are two prisons, one afloat and one ashore, which are really nothing more than guard-houses in which the convicts sleep, while by day they are employed outside. Kourou is an agricultural penitentiary—a farm, with about 500 head of cattle. The principal settlement is on the Maroni River, at St. Laurent, which is a convict village surrounded by free colonists.

The first ship-load of 250 convicts for New Caledonia left Toulon, January 2, 1864, and arrived in the roadstead of Nouméa on the 9th of May, after a voyage lasting a little more than three months. A second ship-load of 200 sailed in January, 1866, and three others in 1867. Without attempting to relate the history of this movement in detail, we content ourselves with saying that Nouméa is the seat of government. The convicts are divided into four grades; the most incorrigible are detained on the island of Nou.† About 100 of the old and decrepit occupy the Isle of Pines. The two principal camps are those of the East, (near Nouméa), and Montravel; the two principal farms are those of Bourail and Koé. At Bourail only the best of the convicts are found.

The prisoners disembark at the island of Nou, which presents from the water the appearance of a great manufacturing establishment, with its workshops, its tall chimney, and its prison barracks, built of stone, in which the men sleep, in groups of fifty to each barrack. The moral atmosphere of this island is identical with that of the old *bagne* at Toulon, of unsavory memory, which has in effect been removed bodily to Oceanica. From this island they are conveyed, by the "penitentiary flotilla"—a tow of barges drawn by a wheezy steam-launch,—to Nouméa, which is a beautiful port, but destitute of easy means of entry, without lighthouses or wharves, much less fortifications, the streets of which are said to be open ditches. From Nouméa they are sent to the camp of Montravel, where they enjoy a ten days rest from the fatigue of the voyage. After this rest, they are distributed to various points, to work; only, as M. Denis (formerly assistant director of the colony) drily remarks, they need not work unless they choose, for they cannot be punished for not working. The lighter punishments they do not fear; and though the law authorizes their confinement in a dungeon, the architect of the prison quarters on the island of Nou, kindly omitted to provide any dungeon.

The climate of New Caledonia is healthy, and therefore not open to the objections urged against Guiana. But the soil is thin. The island consists of a wooded mountain range, of volcanic origin, pushing its head above the level of the sea to a height, in some places, of 8,000 feet. It is 220 miles long, and 30 miles wide. The greater part of the surface is rocky; here and there are plateaus of rock covered by a few inches of soil. The celebrated farm of Bourail, the pride of the colony, produced in 1880, with the labor of 300 farm-hands and 100 factory-hands, three and a half tons of sugar! while the annual value of the products of the farm of Koé is $40,000 less than the cost of raising them!

At the International Prison Congress of Stockholm, in 1878, the question of transportation as a penalty for crime was the theme of a brilliant debate, in which many persons took part, but the chief speakers were M. Beltrani-Scalia, of Italy, and M. Michaux, of France; the former attacked the system with vigor, while the latter defended it with an ability worthy of a better cause. The sentiment of the Congress was adverse to it. It is true that when the Parliamentary Commission, of which Count d'Haussonville was chairman, in 1873, consulted the courts of France, the

* Three small islands near the coast of Guiana, at the mouth of the river Kourou, called respectively Royal Island, the Island of St. Joseph, and Devil Island. The Islet of *la Mére* was devoted to the care of the sick and the infirm

† This is a pleonasm, since the word Nou, in the Kanaka tongue, means Island. It lies opposite Nouméa, and it requires about three-quarters of an hour, with a rowboat, to pass from one to the other.

Court of Cassation, (which is the court of last resort), and the courts of appeal very generally, though with some reservations, expressed themselves as favorable to transportation; but it is doubtful whether, with better information, they would do the same to-day. The report made by the Commission discusses it at length, and though it apologizes for it, its tone is that of a half-hearted apology. But the publication, in the *Revue Nouvelle*, in April, 1884, of an elaborate article by H. Denis, formerly sub-director of the penitentiary administration of New Caledonia, shook the faith of many who had before been its advocates. The discipline is ridiculously inadequate; crime is common; the absence of women is a serious evil, which the government has sought to remedy by shipping female convicts from the French prisons, who are sent to a convent at Bourail, in which they remain until they are married! M. Denis draws a comic picture of the courtships, under the eye of a vigilant nun, which occur between the male convicts and these promising candidates for matrimony. The worst women are married first, for the sisters naturally wish to be rid of them as soon as possible. "From the moment that the sacramental *yes* is uttered, the woman is free; the criminal law lays down its arms before the civil code. Being free, the newly wedded spouse often abandons her husband the day of the ceremony and goes to Nouméa, which thenceforth boasts one more *fille publique*." But the official reports made to the Department at Paris tell a different story, which makes M. Denis laugh. According to the record, such instances as the following are frequent: Julie C——, a thief, who ran after soldiers, was confined in the house of poor peasants who extended every kindness to her; she buried her infant alive, and was brought back dead drunk, by two drunken soldiers; she was deemed unworthy of pardon. But from New Caledonia word is received that she is a hard-working, industrious, active wife, wholly devoted to her husband. We decline to pursue this branch of the subject further.

We are impressed by what little we have been able to learn about New Caledonia—the government does not publish much information concerning it—with the convicton that French transportation will in the end prove as signal a failure as did the Australian experiment. It is sustained by two strong national desires, the desire to found colonies, and the wish to be rid of dangerous criminals. So was the English attempt in New South Wales. But the fates are against it. First, there is the difficulty of determining what classes of criminals shall be transported, and at what stage of their punishment, and for how long a period. Then arise the legal questions as to the real character of this penalty; what is it? an original sentence, a supplemental sentence, or an amelioration of punishment? Just as in England criminals committed high crimes in order that they might be transported, so it is in France now. If transportation is to follow imprisonment, where shall the preliminary stage of incarceration be—in the colony? or in the mother country?—another vexed question. There is also the difficulty of supervision of criminals at such a distance; to say nothing of the increased expense of guarding and supporting them. How are they to be kept from escaping and returning home? or else leading the life of an outlaw in the uninhabited portions of the colony? Last of all we mention the fatal dilemma which is the doom of the system, wherever it has been tried. Either the convicts must be surrounded by a free population of honest emigrants, which will in time absorb them, and in that event, the honest citizens rise in rebellion against the mother country, to put a stop to the debasing practice of thrusting convicts upon them as associates; or, if not so surrounded, the convict population preys upon itself, it is a cess-pool of corruption, and the government is put to enormous and never-ending expense, to repress crime and relieve destitution in the colony. In the case of New Caledonia, we see no evidence that the attempt to plant a population of free and honest citizens has been, or is likely to be, successful.

TO THE FIRE-FLIES.

[The following poem is from the pen of John Carlin, a former pupil in the Minnesota School for the Deaf, and now a miniature painter in New York City. Mr. Carlin was born deaf, and taking this fact into consideration his command of rhyme and metre are remarkable.]

Awake, ye sparklers, bright and gay,
Still nestling in your lair!
The twilight glories fade away,
And gloom pervades the air.
Come, then, ye merry elves of light,
Illuminate the tranquil night,
While low and high ye blithely fly,
Flitting meteors 'neath the sky.

The twinkling stars appear anon,
Shine feebly from on high;
The humble glow-worms hasten on
To bear them company.
O come, ye lustrous sylphs of night,
Display with them your fairy light,
While low and high ye blithely fly,
Flitting meteors 'neath the sky.

The trees are hushed, the streamlet 's still,
The frogs their vigil keep:
The nodding grain on yonder hill
And flowers together sleep.
O rise, ye sprightly flies of fire,
This slumbering scene with life inspire,
While low and high ye blithely fly,
Flitting meteors 'neath the sky.

The old folks doze, the maidens fair
Their wooing swains delight:
Then rise ye from your wat'ry lair
To cheer the solemn night.
O sparklers, in the hour of dreams
Fling merrily your witching gleams,
While low and high ye blithely fly,
Flitting meteors 'neath the sky.—*Silent World.*

There is no man, however poor, who has not something to sell. Honesty commands a price in the market, and so does rascality. The difference is, that a rascal soon disposes of all that he has, and his stock gives out; while an honest man has a perpetually fresh supply—he lasts longer.

Editing a newspaper is like preaching to the convicts in the Eastern Penitentiary at Philadelphia. Not that we would compare our readers to convicts. But at Cherry Hill, the preacher takes his stand in the centre of the prison, where the radiating wings come together. The doors of the cells are opened just wide enough to let the sound of his voice come through the crack. The prisoners remain in their cells; the preacher does not see one of them. He does not know what impression he makes upon them, nor even whether they are listening to what he says. So with us: we do not know what our readers think of our lucubrations, nor whether they read them. Every editor appreciates a response from his subscribers; it is what applause is to an orator. A word either of approval or of censure helps him to understand what his readers want. To the work of the editor may be applied Longfellow's verses concerning the poet:

I shot an arrow into the air,
It fell to earth, I know not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I know not where;
For who has sight so keen and strong,
That it can follow the flight of song.

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

We have a strong wish to make friends of our readers.

OUR QUESTION DRAWER.

Will you kindly tell me the number of State asylums for the insane in the United States?

About 80, we think. But the number of municipal, county, and private, or corporate asylums for the insane, properly so-called, would swell the list to 160, or more. The number included in the census list was 139. In the excellent address of Dr. J. B. Andrews, of Buffalo, to the International Medical Congress at Washington, he names 15 organized since 1880, namely: Little Rock, Arkansas; Jamestown, Dakota; Blackfoot, Idaho; Traverse City and Ionia, Michigan; Meridian, Mississippi; Reno, Nevada; Binghamton and Buffalo, New York; Goldsboro and Morganton, North Carolina; Norristown, Pennsylvania; Warren, Pennsylvania; Knoxville, Tennessee; and Terrell, Texas. But this list is far from complete. He omits the Southwestern Lunatic Asylum at Marion, Virginia. He does not mention Greenmont, in his own State, nor Ercildowne, in Pennsylvania, nor other private establishments which might be named. Neither does he allude to institutions created but not yet opened, such as those at Logansport, Richmond, and Evansville, in Indiana; Nevada, Missouri; Clarinda, Iowa; Norfolk, Nebraska; Fergus Falls, Minnesota; and Evanston, Wyoming. To these may be added Ogdensburgh, New York.

Please name the principal foreign journals which make a specialty of the prison question.

In England: The *Reformatory and Refuge Journal*, the organ of the Reformatory and Refuge Union, published at 32 Charing Cross, London.

In France: The *Bulletin de la Société Générale des Prisons*, an admirable publication, printed at the Imprimerie Chaix, Rue Bergère, 20, Paris.

In Germany: (1) The *Blätter für Gefängnisskunde*, the organ of the Union of German prison officers, edited by Gustav Ekert, of Freiburg i. Breisgau, Director of Prisons, and published by G. Weiss, Heidelberg. (2) The Bulletin of the Prison Society of the Northwest—we do not know the German title, printed at Hamburg. (3) *Zeitschrift für die gesammte Strafrechtwissenschaft*, Wilhelmstrasse, 100, Berlin W. (4) *Gerichtsaal*, by Prof. von Holtzendorff, Stuttgard.

In Italy: (1) The *Rivista di Discipline Carcerarie*, of which M. Beltrani-Scalia, formerly Director of Prisons, but now a Councillor of the Kingdom, is editor, published at Via del Paradiso, 23, Rome. (2) *Rivista Penale*, Via Carlo-Alberto, 33, Bologna. (3) *Studi Senesi*, Sienna. (4) *La Pratica Penale*, Bologna.

In Spain: *Las Prisiones*, by M. Francisco Cazarès y Cazarès, Palace of the Senate, Madrid.

In Denmark: *Nordisk Tiddskrift for Fœngelsvœsen.*

To these we add the latest, but perhaps the most important of all, the organ of the International Prison Commission, recently established and published by Delachaux et Niestlé, Neuchâtel, Switzerland, entitled the *Bulletin de la Commission Pénitentiaire Internationale.*

Any or all of these would be gratified to receive any reports, documents, or other publications relating to prisons, reform schools, crime or criminals, which may be sent them from America. *Make a note of this and act accordingly!*

Nil desperandum—I despair of nothing.

Despise none; despair of none.—LEIGHTON.

A school for the instruction of deaf and dumb children was opened in the Roman Catholic Cathedral at Cincinnati, on the 12th of September, under the charge of Mr. J. Cleary, a graduate of the National Deaf-Mute College.

Persons interested in the "Inner Mission" will find an account of this society, its aims, and its work, in a book, "Die innere Mission in Baden," published by the Evangelical Publication Society, of which Pastor Kavser, of Carlsruhe, is the president.

BOOKS AND PAMPHLETS RECEIVED.

Insanity, or Mental Derangement, with Remarks on its Nature, Causes, Classification, Pathology, and Symptomatic Forms. By H. A. Buttolph, M.D., LL.D., Short Hills, N. J. From advanced sheets of the *Alienist and Neurologist* for October, 1887.—Pp. 45.

Remarks on the Organization and Management of Hospitals and Asylums for the Insane, under Single and Dual Heads. By H. A. Buttoph, M.D., LL.D., Short Hills, N. J. From advanced sheets of the *Alienist and Neurologist* for October, 1887.—Pp. 12.

The Increase of the Insane in the State of New York, and Some Problems Connected with their Public Care. By William D. Granger, M.D., First Assistant Buffalo State Asylum, Buffalo, N. Y. Reprinted from the *New York Medical Record*, October 8, 1887.—Pp. 12.

Lunacy in Many Lands. By G. A. Tucker, Sydney: Charles Potter, Government Printer, 1887.—Pp. 1564.

The Curability of Insanity and the Individualized Treatment of the Insane. By John S. Butler, M.D., Hartford, Conn., New York and London. G. P. Putnam's Sons. The Knickerbocker Press. 1887.—Pp. 59.

State of New York, State Board of Charities. In the Matter of the Investigation of the New York City Asylum for the Insane. Report August 12, 1887.—Pp. 43.

The Workhouse, New York City, July, 1887. [Report Accepted by the State Board of Charities, July 13, 1887.]—Pp. 15. [By Mrs. C. R. Lowell.—Ed. RECORD.]

Memorial Meeting. Proceedings of the Metaphysical Club, at a meeting held March 24, 1886, in memory of its Late President, Julia Romana Anagnos. Boston: Press of Henry H. Clark & Co., 1886.—Pp. 74.

Real and Fancied Hardships of Working-Girls. A Paper Read before the Associate Members of the Girls' Friendly Society, at their Annual Meeting in Boston, May, 3, 1887. By Elizabeth C. Putnam.—Pp. 20.

The Story of Betsey. (Separately printed.)

Proceedings of the Pacific Coast Conference of Charities, at the First Series of Meetings, Held in San Francisco, Cal., December 7—11, 1886. Edited by Edmond T. Dooley. Published for the Conference by John W. Roberts & Co., Publishers, 10 Post Street, San Francisco, Cal.—Pp. 237.

Journal of Social Science, Containing the Transactions of the American Association, Number XXII, June, 1887. Saratoga Papers of 1886, with a Synopsis of the Proceedings at the General Meeting of 1886. Published for the American Social Science Association, Damrell & Upham, Boston, and G. P. Putnam's Sons, New York, 1887.—Pp. 171.

New Series, No. 26. The Journal of Prison Discipline and Philanthropy. Published Annually under the Direction of "The Pennsylvania Prison Society," Instituted 1787. January, 1887. Philadelphia: No. 1602 Chestnut street.—Pp. 205.

International Medical Congress, Washington, D. C., U. S. A., September 5 to 20, 1887. Programme. Ninth Session. Washington, U. S. A. 1887.—Pp. 106.

Illustrated Sewing Primer, with Songs and Music, for Schools and Families, Arranged by Louise J. Kirkwood, Wilson Industrial School, 125 St. Mark's Place, New York. Fifth Thousand. New York: Ivison, Blakeman, Taylor, & Co., 1886.—Pp. 71.

The Lomb Prize Essays.—No. 1. Healthy Homes and Foods for the Working Classes. By Victor C. Vaughan, M.D., Ph.D., Professor in University of Michigan. Pp. 62.—No. 2. The Sanitary Conditions and Necessities of School-Houses and School-Life. By D. F. Lincoln, M.D., Boston, Mass. Pp. 38.—No. 3. Disinfection and Individual Prophylaxis against Infectious Diseases. By George M. Sternberg, M. D., Major and Surgeon, U. S. Army. Pp. 40.—No. 4. The Preventable Causes of Disease, Injury, and Death in American Manufactories and Workshops, and the Best Means and Appliances for Preventing and Avoiding Them. Pp. 19.—[All orders and communications should be addressed to Dr. Irving A. Watson, Secretary of the American Public Health Association, Concord, N. H.]

Proceedings of the Inter-State Extradition Conference, held at the Rooms of the Association of the Bar of the City of New York, August 23, 24, and 25, 1887. Edited by Goodwin Brown, Secretary. The Argus Company, Printers, 1887.—Pp. 107.

Sixth Annual Convention of Trustees and Superintendents of the Children's Homes in Ohio, held at Dayton, September 20 and 21, 1887. Cincinnati: Press of Keating & Co., 130 Walnut Street, 1887.—Pp. 40.

Minutes of the First Convention of Teachers of the Kansas Institution for the Education of the Deaf and Dumb. Commencing April 18, and closing April 26, 1887. Olathe, Kansas: Printed at the Institution, 1887.—Pp. 28.

Hand Labor in Prisons. A letter in response to an Inquiry from His Excellency, Oliver Ames, Governor of Massachusetts. By Carroll D. Wright, Chief of the Massachusetts Bureau of Statisti[illegible] Labor. Boston: Wright & Potter Printing Company, 18 Post Office Square, 1887.—Pp. 19.

No. 1, Vol. 122. Anarchist Case. Advance Sheets of the Illinois Reports; comprising pages 1 to 267, inclusive, of Volume 122, Issued by Norman L. Freeman, Reporter of the Supreme Court. November 5, 1887. Springfield, 1887.—Pp. 267.